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THE PUBLIC SCHOOLS FROM WITHIN.

THE PUBLIC SCHOOLS FROM WITHIN

A COLLECTION OF ESSAYS ON PUBLIC SCHOOL EDUCATION, WRITTEN CHIEFLY BY SCHOOLMASTERS

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LONDON:
SAMPSON LOW, MARSTON & COMPANY
LIMITED.

1906.

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INTRODUCTION.

SPEAKING at Shrewsbury School, on July 11th, 1906, Dr. Warre, lately Headmaster of Eton, made the following observations:—"It was clear that ere long the public schools of England* would once again have to justify, not only their curricula, but, it might be, their very existence. The spirit of the age seemed to be inclined toward utilitarianism, and the trend of public opinion in that direction would necessitate on the part of the schools a period of self-criticism, and, very probably, a re-organisation of curricula, a fresh co-ordination of the different subjects of study, improved methods of teaching, and generally that effort of living growth and energy which would re-inform their intellectual life and economy from within, and not leave the necessary adaptation to the needs of the age to be undertaken by the tender mercies of a Royal Commission, to be improved by the procrustean methods of an Act of Parliament. There was another problem to be faced in the future of the public schools of England. It was that of a new phase of competition. As secondary education expanded and was developed under the care of local authority, there could be no doubt as to the growth of secondary day schools.

* For the benefit of foreign readers it may be necessary to explain that "the public schools" does not mean the common State schools, but the higher schools for boys which are public in the sense that they are not owned by private persons, but are administered by a body of governors.

It was wise to look ahead and to consider what, in the face of such competition in the future, were the strong and the weak points of public school life and training, as compared with that which, while not divorced from the home life and surroundings, had all the opportunities of secondary education brought to its doors, and that at a trifling cost. Briefly, however, besides the consideration of expense and intellectual advantage, what would be weighed in the balances was the value of the corporate life or aggregate influence of the public school on the formation of character. The public schools of England would be judged, not so much on intellectual as on moral grounds.*

These remarks, uttered at a public school by one who has only just ceased to be a schoolmaster and head of the scholastic world in England, happen to furnish a singularly apt heading to this volume, which is a collection of essays on public school education written chiefly by schoolmasters. Of the 32 contributors 22 are actually heads or members of the staff at 14 public and two preparatory schools; three others have been masters at public schools, and nearly all the rest are in close touch with them as examiners or otherwise. By a pure coincidence they have been engaged in the very task enjoined by Dr. Warre. They deal in detail with the questions suggested by him in general terms, and they do so from the inside with that intimate knowledge which actual experience alone can give. Hence the title of the book.

It is not, however, a "symposium" or concerted discussion of the same theme by a number of persons; there has been no concert between the writers, nor have they been brought together for any controversial purpose.

* *The Standard*, July 12th, 1906.

The idea which has led to the appearance of the book was quite general, and it originated outside the schools.

The essays which make up the volume were originally written for *The Times*, and were intended for publication in a set of special supplements dealing with public school education; but when arrangements were well advanced, the scheme was found to be impracticable for reasons which have nothing to do with the material collected. That seemed too valuable to be thrown away, and while room was found for a portion of it in *The Times* during the autumn, arrangements were made for presenting the whole in its present form. The primary object was to collect and disseminate information about the public schools with a view to strengthening and extending their services to the nation. In the execution of this purpose numerous subjects presented themselves for elucidation and discussion, and writers well qualified by experience and ability were invited to deal with them.* But, there was no *parti pris*, no attempt or desire to prove a case or direct discussion to a particular conclusion. Contributors were left perfectly free and were urged to take their own line. One result is great variety of treatment, which will probably be not disagreeable to the reader. Some of the essays are general, others particular; some are personal, others impersonal; some are merely descriptive or informing, others are critical, suggestive,

* The selection of subjects and writers was made in accordance with suggestions from numerous advisers, specially conversant with school life, including several headmasters. The list of subjects is not exhaustive, but it embraces nearly all the more important aspects of public school education, relieved by some of a lighter character. No doubt the schools could furnish another set, or several sets, of writers equally competent; but there must be some selection, and the actual choice seems to be entirely justified by the results

didactic, argumentative or reflective, according to the taste and temperament of the writers. A more uniform treatment might have some advantages, but it would not possess the same living interest. We have here a series of lights thrown upon public school education, its actualities, problems, perplexities, merits and defects by those who really know them—a composite picture, but a true one, which not only presents the facts as they are, but, at the same time, reflects the minds of those engaged in the work, and their attitude towards it.

The subject has not been treated before in this way or on this scale, and the book contains much information which cannot be found elsewhere. Of criticism from the outside the schools have had enough and to spare. It has been going on almost continuously for fifty years; and though some has been helpful and stimulating, the larger, or at least the louder, part has been furnished by writers on education whose chief qualification has too often been a total ignorance of the public schools, at which they were not themselves educated, backed by that hearty contempt for everything outside their own range of experience which is the weakness of egotistic minds and none the less a mark of ignorance because it is most frequently paraded in the name of science. This loftily superior censure has been accompanied by the growls of the "practical" man, who does not know the meaning of education, and the whines of the failure, who "never learnt anything at school"—or anywhere else.

Perhaps the most effective answer to these critics is the ever-growing demand for the education they condemn. The schools which provide it increase continually in number and in size. From a small body of distinctly aristocratic institutions they have expanded into a large one which caters for a wide and varied public. They

are not all cast to the same pattern—far from it—but they all conform to a type closely enough to have a certain character in common, a character not to be found in any other country or in any other schools. Nothing is more remarkable in the development of British education than the vitality of the type and its gradual permeation of the national life as its roots spread wider and sink deeper into the social *strata*. Parents who are free to please themselves strive with one consent, and often at great sacrifice, to send their sons to these much-abused institutions, which ought, we are told, to be improved out of existence; and they more particularly seek those which possess the condemned character in its most pronounced form. So great is the demand, that a father, selecting one of the older foundations which represent the purest type, stands a good chance of finding it impossible to get the boy in unless he can win a scholarship or has had his name down for years. That is the silent and sufficient answer of the great public which "judges more wisely and justly than all the connoisseurs."

It will, perhaps, be said that parents are governed in this matter by inferior motives, by which their judgment is warped, and some, doubtless, have in view the social prestige and opportunities afforded by certain famous establishments without taking heed of anything else. But such motives do not carry us far over the whole field, and if they have something to do with the extreme popularity of one particular school, they do not account for the expansion of the type, which is well illustrated by the interesting accounts of the Roman Catholic and Nonconformist foundations contributed by Abbot Gasquet and Mr. Norman James. The public schools are sought in the main because parents think that they confer something solid on a boy which he cannot get anywhere else

and it is something which they ardently desire him to have. When they do not, they send him elsewhere—to Germany, to France, to a "commercial" or some other school, to a crammer. The immense majority of those who can afford it deliberately choose the public school because they believe that it offers an education on the whole more desirable than any of the alternatives. And they are vindicated by the intelligent foreigner, who invariably picks out this one among our educational institutions for admiration and envy.

What constitutes its essential character is stated and re-stated from various points of view in the book; but the conservation of that character has not been secured by a rigid conservatism in other respects, as is often assumed. On the contrary, the type has proved extraordinarily elastic and adaptable. Nothing could be more false than the conception—implied if not expressed by numerous critics—that the public schools have jogged along indolently in the same old track, blind and deaf to all about them. The truth is almost the exact opposite. It would, indeed, be difficult to name any educational institution in any country which has undergone so much active change in recent years. The evidence of it here collected will surprise many readers; essay after essay in the first two sections bears witness to the changes, and the movement as a whole is fairly summarised in the one entitled "The Evolution of a Public School." It describes a particular establishment, of which the name is suppressed, but in outline the story has a general application. The same theme is also handled comprehensively by Dr. Dukes, from the point of view of the physician, with all the mastery of his ripe experience.

Broadly speaking, no doubt, the changes here noted

have been introduced to meet a demand, but it is not easy to say how far they have proceeded from within through conscious self direction guided by expanding views of the scope of education, and how far they have been stimulated by criticism from without. The wise do not ignore criticism, they weigh it and endeavour to profit by it; and though much of that expended on the public schools has been and is rather destructive denunciation than criticism, and quite worthless, some has been based on knowledge, and valuable. But, perhaps, the best has come from within. Thring, who flourished at a time when the stream of criticism was already in full flow, is an example. His educational scheme embraced all the modern elements except the military, and some others, such as elocution and gardening, not yet generally adopted; he did not develop them all as they have since been developed, but he recognised and made provision for them, and certain items—notably music, history, and English literature—he carried to a point which most schools have not yet reached. But he owed little or nothing to outside criticism, though he took note of it. He was a man of great character, great force and courage; he thought things out for himself and went his way.* Those qualities make the pioneer, and everybody cannot be a pioneer; but in seriousness of purpose, in recognition of the responsibility of his calling, in thought expended on it, in aspiration and devotion to a high aim he has had many compeers. And these things imply self-criticism, adaptability to necessary change and preparation for it. The schools owe as much to this spirit among themselves as to any external influence.†

* See Mr. David's essay on Music.

† See Mr. Garstang's essay on Mathematics. The reform of mathematical teaching was taken up by representatives of the schools long before outside opinion sanctioned the change.

That it is active now no one who reads these pages can doubt. They are pervaded by a spirit of self-examination, of serious endeavour and of aspiration. Dr. Warre's exhortation is not addressed to deaf ears. The schools are alive to what is going on about and within them, and are aware that there is no finality. One essay, which might perhaps escape notice, deserves particular attention in this connection.* It states the law of change from a scientific stand-point, and applies it to the schools more clearly and consciously than any outside writer on education has done. It shows that more than any other type the public school presents that combination of variability with persistence which is the necessary condition of survival. And herein doubtless lies the reason why it retains the confidence of parents through a ceaseless storm of detraction.

In truth, the schools, being a free growth, have the form and fibre of the stem from which they spring. They reflect the national character in its strength and weakness. That is plainly obvious in regard to the absorption in games and adoration of the athlete, which many hold to be their greatest defect. The subject is here discussed by two writers, representing Rugby and Oxford and Eton and Cambridge respectively, who have left school recently enough to know the present state of things. Both recognise the force of public opinion in the matter. Mr. A. L. Smith suggests that a movement against the present excessive addiction to athletics is in progress, and that "if the call for reform becomes universal," the public schools will have to respond. Mr. George Lyttelton points out the bad effect on boys of the public attention paid to their doings in the Press. To put the blame

*"A Bio-sociological View," by the Rev. T. Nicklin.

for athleticism on the schools is ridiculous; the failing—if it be a failing—is national; and neither the public school boys nor public school masters think a whit more about games and athletic heroes than our manual labourers in mine and workshop and factory.

Nor is it otherwise in regard to other defects. Mr. Papillon suggests in the essay on "Public Schools and Citizenship" that the schools have not risen to their responsibilities in preparing men for the duties of the larger citizenship of our day. They have not, nor has the nation at large; it is still playing with its fate, letting things go on as they will, taking little thought, absorbed in amusement. The charge lies against the whole, which is greater than the part.

But, it may be said, the public schools ought to lead. They have charge of the more intellectual element of the nation's youth, or at least of that element which has the best chance of being intellectual, and they should aim higher than the rest; they should not merely reflect the mass. Within limits that is true, but the limits are drawn rather close. The schools must supply what parents want and what the Universities and other examining bodies want. Schoolmasters are not free, but are compassed about with checks and difficulties. "A man digging knee-deep in a muddy ditch, with banks so high as to shut out the landscape, in a hot sun, and a permanent swarm of flies and gnats around his head, is no unfair description of the life of many a deserving teacher.' That was written forty years ago, and the conditions are not less arduous now, while the flies and gnats have considerably increased. The distraction they cause is probably the greatest obstacle which the man at work has to encounter.

Apart from the worship of athletics, the most obvious

weakness of the schools appears to lie not in conservatism or supineness, but in a state of uncertainty and confusion, which is caused mainly by the profusion of advice shouted from all sides. It is difficult in reading through these utterances by schoolmasters to avoid the impression that they have been rather hypersensitive than insensible to current influences, and prone to pay too much instead of too little heed to supposed demands; that there is more danger of moving too fast and in the wrong direction than too slow. The essays on "Classical Studies" by Mr. Page, on "Science" by Mr. Eggar, and on "History" by Mr. Hassall, strongly suggest this view.

Mr. Hassall does not speak as a schoolmaster, but special weight attaches to his protest against the neglect of classical, in the supposed interest of medieval and modern, history, because his own subject is the latter, and his opinion is the result of prolonged and extensive experience as a teacher and examiner, through whose hands have passed successive generations of students from all kinds of schools. The change which he deprecates in the interest of the very study it is supposed to promote, but really injures, is typical of that whole class of changes which are commonly called "utilitarian," and are so loudly demanded.

Mr. Hassall's mature and unbiassed opinion is independent corroboration from an unexpected quarter of Mr. Page's warning against the danger of letting classical studies drop out. Mr. Eggar's is a still more suggestive comment on the critics and on the result of following their advice, for if there is a thing which they have urged upon the schools it is the teaching of science, not only as a standard subject, but as the finest of all educational instruments.

What seems to be needed is neither reluctance nor haste

to adopt changes, but a clear conception of the object in view, and a common understanding about it, which will enable schoolmasters to choose or reject, to hasten or delay changes, with firmness and authority, undisturbed by the cries about them. In the most essential part of education—the training of character—that clear and common understanding evidently does prevail. All the writers who touch upon the subject in these pages agree about it, nor is there the slightest sign of any tendency to impair that priceless heritage of tradition, which no board or system can create, nor all the gold of all the millionaires can buy. The trouble is the curriculum or instrument of intellectual training, which is blown about by every wind of doctrine. One subject after another is brought forward in a sort of competition, and in the wrangle over their respective merits the end is lost sight of, and the means becomes an end in itself.

Surely we disquiet ourselves too much in this matter. A choice of alternatives there must be and there is. In fact, there is such a wealth of choice in school and out that the boy who cannot find wherewithal to feed his mind has no mind to feed. Such boys are not uncommon, nor are they peculiar to this country or to the public schools, which after all do more for them than any other kind of school. Do German secondary schools turn out no failures? Search the hair-dressers' shops and the restaurants for an answer. Or, to take the opposite end, do the Rhodes scholars put English boys of the same class to shame? Ask Oxford tutors for their opinion. Because the curriculum was once too narrow, is it wise or rational to be for ever tinkering at it? Can we not give it a rest, and instead of talking so much about the instrument pay more attention to the way it is used—instead of multiplying

or changing subjects look to the method of applying them—on the lines suggested, in general, by Mr. Somervell's essay on "Teaching to Think," Mr. Benson's on "Form Teaching," and, in detail, by Mr. Garstang, Mr. Page, and other writers on particular subjects? Surely the root of the matter is there.

These things touch parents quite as much as schoolmasters; they at least share the responsibility. As some one has said, in the end the schools are what the parents make them; and while they show their general confidence in the schoolmaster by entrusting their boys to him, they too often want to do his work for him in school time and undo it at home.* Perhaps this book will enable them to understand better his task, its aims and difficulties, and so help to attain the common end which all have at heart. At least they can let the man in the ditch alone and refrain from joining in the ignorant demand for "utility," which would lower the whole intellectual standard of the nation by sacrificing education or mental training to the acquisition of a few items of knowledge which a well-trained mind can acquire with ease in a fraction of the time.

*See the essay on "The Parent and the Schoolmaster."

THE PUBLIC SCHOOLS FROM WITHIN.

SECTION I.

CLASS-ROOM STUDIES:—

I. CLASSICS

II. MATHEMATHICS.

III. HISTORY.

IV. SCIENCE.

V. MODERN LANGUAGES.

VI. ENGLISH LITERATURE.

VII. FORM TEACHING.

VIII. TEACHING TO THINK.

I.

CLASSICS.

BY T. E. PAGE.

THE position of classical studies in the older public schools has during the last fifty years undergone a great change. At the time of the Royal Commission in 1863 that position was supreme and unchallenged. Mathematics and modern languages were at best tolerated; science was not even considered; and at Eton, although what is called an "Army class" existed, it is on record that it was "attended by only one boy." Education was, in fact, almost wholly carried on "in form," and the form-masters were invariably classical men who perhaps incidentally taught various other things, but whose chief concern was with Latin and Greek, their teaching being also, as a rule, confined to translation, grammar, and composition, such subjects as philosophy and archæology being either unknown or unregarded. The system was a narrow one, and, in the case of boys without any literary tastes, perhaps rather disciplinary than educational, but those who reached the higher forms certainly secured both mental training and also a considerable knowledge of letters, while the more able who came into living contact with the great teaching headmasters—for "organising" heads did not then exist—received an education which, allowing for its partial scope, was in its quality of the best, as any one who recalls the names of those great contemporaries, Butler, Elwin, Kennedy, Moberly, and Temple will at once understand.

Now, however, matters have already much changed, and the whole tendency or drift of events is to still larger and more far-reaching change. As the number of schools which now rank as "public schools" has much increased, so the competition between them has naturally much increased also, and it has far too often taken the form of extravagant expenditure on buildings and the like, so that a great school is now also a great establishment, the cost of maintaining which is so heavy that it can only be met by continually attracting the favour and support of comparatively wealthy parents. Financial considerations, in fact, affect public schools more than they once did, and more than, having regard to the true welfare of education, they ever ought to do. Their noble and richly-equipped buildings, their ample and well-ordered grounds please the popular eye and look well in an illustrated paper ; but, though these outward things are not without their value, it is certain that they are purchased at too high a cost if their existence induces teachers to consider, not what is right, but what is profitable ; not what is best, but what is most in demand.

That such a tendency exists to-day there can be no question, and should it ultimately become dominant, it will canker and kill all liberal education ; but even in its incipient stage, and while it is held in check by many strong influences and instincts, it has powerfully affected classical study. That study does not and never can "pay." No knowledge of Plato is worth a shilling in Threadneedle Street, and as the struggle for existence becomes keener, as some specially-trained capacity becomes continually more essential to securing a livelihood, parents continually look with more favour on such studies as seem to lead directly to practical results. That they should do so is, within certain limits, not only natural, but right. The primal obli-

gation of life is that a man should earn his bread by work, and it is the business of education to fit him for that end. But it is an end which is subordinate and not final, for beyond and above the studies which help to win bread are the studies which help to make a man, which lead not to wealth, but to well-being, and it is this latter truth which parents and boys are most tempted to forget, but which schoolmasters, who are not mere hucksters or cheap-jacks of knowledge, must most carefully remember; and until some worthy substitute has been found for classical study, until it has been shown, not in theory, but in practice, that some other form of literary training can take its place without detriment to the discipline, culture, and development of the mind, they are bound to claim for it a just place in any system of higher education. And assuredly they may safely do so, for it lies at the roots of all modern intellectual life; it has, from the dawn of European history, quickened and inspirited every effort toward progress; and its efficiency as an instrument of education has been tested by the experience of centuries. No popular clamour and no calculations of the market can affect its intrinsic worth, but the pressure of hard, practical facts and the larger meaning which the discoveries of science have given to the word "knowledge" do demand that the proper position of classical study in a rational system of education should be very carefully considered. The danger of sacrificing it and the difficulty of retaining it are equally clear, while to find some means of avoiding both the difficulty and the danger is the chief problem before our public schools to-day. Unhappily, however, they make no earnest attempt to solve it. They seem, indeed, to have no definite and reasoned purpose, but to drift, as it were, aimlessly along wherever the tide carries them, and there is real risk that under the influence of panic

they may some day fling the classics almost entirely overboard.

Such a statement may, perhaps, seem to many intemperate and foolish, because the best work done in public schools at the present time is beyond question classical, and the results achieved in the higher forms seem rather to suggest confidence than doubt. But the real issue does not concern the higher forms. In them it is always possible to "specialise," and by some boys with distinct literary tastes the classics will always be studied simply because no real literary training is possible without them. It is the position of the classics in the lower forms and as a part of general education that is being steadily undermined, as no one can doubt who considers the continual growth of "Army classes" and "Modern sides," or who reflects how Greek has disappeared, and how Latin is rapidly disappearing from our Grammar schools. The conditions, in fact, under which classical study can now be retained, except as a special study, are wholly altered. Other subjects persistently and rightly claim to share its monopoly of privilege. Mathematics, science, modern languages, and a dozen odds and ends of soldiering, singing, drawing, and the like all now demand a certain amount of time, while the classical master is expected to give more attention than formerly to divinity, history, geography, and English. And yet under these new conditions, which absolutely demand new methods, classics continue to be taught exactly in the same way, with an attempt at the same accuracy and thoroughness that was, perhaps, possible when little else was taught, but which now can only produce bewilderment and confusion.

Think, for instance, of teaching an ordinary lad not merely many other things, but also the rules of Greek, Latin, and French grammar at one and the

same time! Happily English boys have a sturdy power of resisting excessive mental worry, or the result of such teaching would be to fill asylums, while, in fact, it often creates an unnatural loathing for all literature, and there is at least this to be said for "Modern sides" that in them the number of studies which perplex our youth is reduced by two. Indeed a drastic reduction in the multitude of things which a boy is compelled to learn is just now the reform most needed in education. A boy's brain is not, any more than his stomach, capable of all things. His mental like his physical digestion does best on simple diet. About two solid courses, supplemented by some trifles that suit his taste, would most promote his health and vigour. But the solid courses need not be made too heavy and repugnant, and the Classical Association has recently put forward a proposal with a view to lightening and improving classical study, which deserves at least very full consideration. Holding that such study is an integral part of a liberal education, it suggests that the old method of teaching Latin fully, both from a linguistic and a literary point of view, should be retained; but that in Greek, at least in lower forms, it is desirable largely to put aside grammar and composition, so as to aim chiefly at attaining some power of appreciating its literature. Much time would thus be saved, for the power to read a language with interest can be acquired far more quickly than the power to use it with even moderate accuracy, and provided that Latin, which is a perfect instrument of linguistic discipline, be learned carefully, there can be no reason why the study of Greek should not be pursued in a less rigorous and more attractive manner.

The distinction of the best Greek literature is its great simplicity, and, by disregarding technicalities, an ordinary boy might quickly be taught to under-

stand and even enjoy large portions of such writers, say, as Homer, Herodotus, Sophocles, and even Plato. Or take the Greek Testament. The whole of the Gospels and the noblest passages of St. Paul can be read in the original with only the scantiest outfit of Greek grammar; and can any knowledge be better worth having than that which such reading can convey? Is it not comparable with that learning which is concerned with obscure duals or the fine perplexities of a hypothetical sentence? Or could there be a better service to letters, to morals, and to religion than to give boys a living and intelligent interest in the actual documents which bring us most closely face to face with the origin and teaching of Christianity? That such a result is now attained with ordinary boys can hardly be asserted, but it certainly might be attained if time were devoted rather to the realities than to the accidents of Greek literature, and until the teaching of Greek can be submitted successfully to some such test its claim still to rank as a necessary part of higher education not only must be, but perhaps ought to be, held unproved. Whatever be the future of Latin, the survival of Greek certainly depends on its study being made more living and fruitful than it now is. The suggestion of the Classical Association undoubtedly holds out some hope of really making it so, and those who control our great schools will therefore, if they are wise, give that suggestion a fair, full, and immediate trial.

The issue indeed is not a trivial one, for not only the credit of our great schools but also the real welfare of higher education is intimately bound up with the maintenance of classical studies. They form the one bulwark against that purely utilitarian tendency which depreciates every study that has no practical value, which objects even to mathematics and science unless they are "applied," and which

prefers a conversational novel to the great French classics, or counts Luther's version of the Bible of little account in comparison with "commercial German."

Indeed, it is no paradox to say that educational value of classical study consists largely in the fact that it is what the world calls "useless," so that there is no temptation to subordinate it to unworthy aims; while, on the other hand, its true usefulness is beyond question. For the difference between a modern and an ancient tongue is often so great that for a boy to make out the meaning of a simple Latin passage, and still more to write even the shabbiest bit of Latin prose, requires something beyond mere memory and imitation, demanding as it does a real active and originative mental effort. The learner cannot remain wholly passive or receptive. He must do or contribute something of his own, and it is in encouraging this habit, in developing latent power into living energy, that the secret of true education lies. The positive results immediately secured often appear poor, but the process itself is of the highest value, and those who sneer at it as "mental gymnastics" forget that it is as necessary to mental health as exercise is to physical, while when they proceed to deride the classsics as "dead" languages they do plain violence to fact. For who can say that Greek and Latin are in any true sense dead? In literature and art, in science and philosophy, in all that concerns law, social order, and the principles of government, we are connected in an unbroken and living union with Greece and Rome. Their history is an organic part of our own, their words breathe on our lips, their thoughts are wrought into the tissue of our intellectual being; and the public schools, ever since their foundation, have wisely maintained the principle that learning cannot be separated from its source; nor is their record as makers of men so

poor that they need timorously put aside this good tradition in obedience to popular clamour.

But however sound the principle, its application is beyond question no longer free from great difficulty. There are far too many boys in whose case classical study does, indeed, provide a valuable discipline, but yet fails to secure that acquaintance with classical life and literature which is equally desirable. The fact is certain, and it makes the outlook gloomy and even threatening, not because the difficulty is beyond remedy—for by discarding many things that are superfluous, by greater definiteness of aim, and by more living methods of teaching much might assuredly be effected—but because, either through indifference or incapacity, those who hold authority in schools make no real effort to deal with what is, in fact, a critical situation. Governing bodies, for the most part, regard educational questions in the spirit of Gallio ; head masters are everywhere too "cumbered about much serving" to pay attention to real needs, and their Conference, which might have been almost a supreme Court for higher education, has for forty years been contented to debate and dine. Without any regard to reason, without any reference to principle, classical study is simply being jostled out of its place, while no attempt is made carefully to consider how its scope and methods can be adjusted to modern require ments.

And yet such adjustment is beyond question imperative. The world is not what it was ; the thoughts of men range more widely ; their lives are governed by more complex influences ; other and more varied capacities are required in the struggle for existence, and classical study must, like everything else, accommodate itself to a changed environment. That is the condition of its survival, not, indeed, as an exotic to be cultivated here and there

in hot-houses, but as something vigorous enough to stand the common air and be a delight and ornament to common life. The fact seems almost beyond question, and the vital issue which the public schools have to determine is in what way they shall deal with a problem with which they are directly face to face. Possibly they may still continue to ignore it and, either through indolent neglect or the preoccupation of sordid cares, allow a study which is their oldest heritage slowly to decline and disappear. But if they do so, if they forget alike their traditions and responsibilities, they will incur the charge not merely of being false to their own honour, but of having betrayed the true interests of liberal education. For assuredly no form of education can justly be called "liberal" in which the study of science and preparation for active life are not associated as their necessary complement with that study of polite letters to which classical learning is certainly the best, and possibly the indispensable foundation.

II.

MATHEMATICS.

BY T. J. GARSTANG.

MATHEMATICS in England were at a low ebb when Babbage, Peacock, Herschel, and other devoted students founded the Analytical Society at Cambridge in 1813. Its purpose, as Babbage wittily described it, was "to inculcate the principles of pure d-ism as opposed to the dot-age of the University"; or, in other words, to substitute the Continental notation of the calculus for the original dots of Newton. The objects of the society were entirely achieved, and the foundation laid for that growth and persistent activity of the Cambridge School which has long been the admiration of the country.

The value of initiative and co-operative effort is well illustrated by the part played by the Analytical Society in the reform of University mathematics. For over a quarter of a century after 1860 the agitation for the reform of school teaching was centred, firstly, in the British Association for the Advancement of Science; secondly, in the Association for the Improvement of Geometrical Teaching. The former is too well known to need further comment; but a few words about the latter may not be superfluous. The Association for the Improvement of Geometrical Teaching was founded in 1871, with the late Dr. T. A. Hirst, F.R.S., as first president. In 1881 it widened its basis so as to include all branches of elementary mathematics; and eventually, in 1894,

adopted the name of the Mathematical Association. Its original members were either actively engaged or much interested in the teaching of mathematics in schools; and this characteristic of its members still holds good. From the beginning the public schools have had distinguished representatives; and it is impossible to describe the present position of mathematics in the great English secondary schools, and the part played by the body of teachers engaged therein, without referring in more or less detail to the work of this association. Since its foundation it has enlisted the support and been honoured with the devoted service of the most able and far-seeing mathematical teachers; moreover, from its now somewhat lengthy line of presidents, it has had, through a series of annual addresses, advice and encouragement from many who fill so successfully the various professorships in the ancient Universities.

The teaching of mathematics in schools has developed in a way, common to so many English institutions, by a process of growth from a somewhat obscure origin; it exhibits the defects, if not the virtues, of a lack of system. No one of recognised authority has fully stated the claim of mathematics to its just place in general education; nor has the public been warned in clear statements of the danger to growing youth of a too exclusive application to the perplexing but often fascinating mysteries of its lines and symbols. Both these issues present points of difficulty, if not of danger, in these democratic days, when the control of education lies in the hands of a majority gathered in the turmoil of a general election. But though little has been done towards the solution of such general questions, there have been changes in the last few years which have excited more than passing interest.

That the modern schoolboy learns no Euclid, that

the name is fast becoming buried in a forgotten past, appears strange to the last generation, to whom Euclid was one of those bitter experiences, the pain of which memory so kindly refuses to recall. The old verse :—

> If there should be another flood,
> Hither for refuge fly;
> Were the old world to be submerged,
> This book would still be dry.

has now lost its *raison d'être*; and modern youth has not yet had time to fashion a successor. But the final passing away of Euclid's Elements of Geometry, a book which has held sway for nearly 2,200 years, is an event rare enough to deserve a more serious treatment.

England was the last great country of the world to discard Euclid in favour of some more suitable text-book. Though all that was said in praise of Euclid could be admitted—that it had been the encouragement and guide of scientific thought throughout so many centuries, that it had been a reference book of thoroughly reliable knowledge, and a standard of form which scientific writing might justly emulate but seldom excel—the fact remained that the greatness of Euclid had proved no blessing; the text was treated with idolatry, and the slightest deviation of phrase visited on the head of the unhappy schoolboy as a crime of sacrilege. No atmosphere could have been more foreign to the proper requirements of true education. The outcry against the slavish adherence to a single book was heard almost without intermission for more than forty years. The Geometrical Association made repeated but ineffectual attempts to persuade University authorities to permit departure from Euclid's sequence. Strong opposition was encountered in unexpected quarters. De Morgan in a trenchant article showed up the deficiencies of some early

suggestions ; Lewis Carroll brought the satire of his unrivalled pen to discredit the growing movement for reform ; while Cayley openly avowed his preference for Euclid without the slightest change. The British Association, however, through its committee specially appointed "to consider the possibility of improving the methods of instruction in elementary geometry," as a whole favoured the proposed reforms ; but, conscious of its inability to enforce any decision against public opinion, recommended no immediate policy. The growth of opinion amongst the educated public was undoubtedly stimulated by the presidential addresses to Section A, of which those of Sylvester, Smith, Henrici, and Chrystal may be specially mentioned. But, despite the most unstinted efforts, the results were trifling ; the movement flagged ; and Euclid appeared for the moment to be enshrined more firmly than before.

But new forces were discovered in unexpected quarters. The development of engineering generally, and particularly of the electrical branches, necessitated the training of a body of students, as versatile in mind, as quick in action and decision. A knowledge of mathematics beyond the range of Euclid was only one of the conditions of the required intelligence ; fertility of invention was a *sine qua non*. The effect of Euclid was disastrous when tried with such students ; and newer methods, involving trigonometry, analytical geometry, and the calculus, became the leading feature of the mathematical work in the most efficient engineering schools. At length the failure of scientific foresight at the time of the Boer war, both in the Army abroad and in the nation at home, reacted on public emotion, and seemed to provide that opportunity for success without which counsels of perfection are usually given in vain. This later feeling was ably

fostered by Professor Perry at Glasgow in 1901, with the result that once again a British Association committee was appointed to deal with the situation. Co-operation was quietly effected with the Mathematical Association, which responded in turn by appointing a strong committee of secondary teachers, mainly representing the great public schools. The detailed work of this committee, of which Mr. A. W. Siddons, of Harrow, was the honorary and indefatigable secretary, undoubtedly provided University authorities with a reliable index to the urgent demands of public opinion. In 1903, the Syndicate of the University of Cambridge, appointed for the purpose of revising the schedules of elementary mathematics in the entrance examination, reported adversely to Euclid; the remaining examining boards adopted similar decisions. And geometry at last was freed from the trammels that held bound its spirit and destroyed its undoubted power of educating the mind of man.

Changes of deep consequence have also been made in the subjects of arithmetic and algebra. Fortunately for teaching, the use of algebraical symbols is now permitted in examinations on arithmetic; and the best method available may be adopted in finding the solution of a given problem. Large as such innovations may appear, it remains doubtful whether they have gone far enough. Mr. H. G. Wells has suggested that the ghost of a superseded horse trots in front of the modern locomotive; and possibly a similar unhappy lot has befallen the current text-books on arithmetic. Notwithstanding that in "The Fifty-First Edition of Cocker's Arithmetick, Corrected and Amended, 1745," the first leaf contains the following assurance from John Hawkins, writing master—

> Ingenious Cocker, now to rest thou'rt gone,
> No Art can show thee fully, but thine own,

Thy rare Arithmetick, alone can show
Th' vast Sums of Thanks, we for thy labours owe—

there remains an uncanny feeling that Edward Cocker has not altogether retired to rest, but that he still plagues arithmetic with his ancient practice.

More explicitly, the commercial arithmetic still exacted through examinations is largely either a survival of past commercial method or a collection of artificial fictions. No bank or commercial house of repute trusts the unchecked accuracy of one man's work; nor does it find profit in employing clerks to calculate interest, when printed tables provide the result with the human liability to error reduced to a *minimum*. Yet, year in and year out, masters must try to grind their boys into accurate mechanical machines for both these purposes; it is a great testimony to their power of teaching that on the whole they succeed; it is a still greater testimony to the general lack of intelligent interest in education that so much destruction of intellectual power is permitted.

After adequate consideration, cube root, as a process, required in examinations, was universally dropped; but it seems that after all some fetish must be retained to stultify the proper growth of mind. What is the good of all the latest craze for approximate methods in decimals? Less than half the time required for a feeble knowledge of approximation will give most boys a working knowledge of logarithms useful in ways innumerable.

The introduction of graphical algebra (curves in popular language) has also been the subject of some discussion. "I am sure," said Dr. Glaisher at Leeds in 1890, "that no subject loses more than mathematics by any attempt to dissociate it from its history." These are wise words; and but for the neglect of them in practice, these modern reforms would have been quite unnecessary. If a few

minutes were spent over some volumes of a past and brilliant age—the Geometrical Lectures of Isaac Barrow; the Treatise on Algebra, Historical and Practical, of John Wallis; and the Universal Arithmatic of Sir Isaac Newton—the keenest critic of modern changes would be convinced that the artificial restrictions of examination schedules are not to be found, where mathematics has been a living science.

Many of the public schools have recently equipped laboratories for practical mathematics; youth will thus make real experience of tangible objects and instruments of measurement. If practical problems must be given to boys, the most fundamental principle of education demands that there should be first-hand experience of the concrete subject matter referred to in the problems. History amply justifies this latest innovation. Not once but many times have great mathematical truths been discovered through the difficulties presented in dealing with things. Necessity is the mother of invention in the abstract as in the more ordinary sphere of life. And in providing suitable objects for observation and experiment, teachers are undoubtedly surrounding their pupils with an environment, which will help not only to educe faculty for dealing with the concrete, but also to foster that power of realising the abstract and of recombining its truths, which is the peculiar character of the mathematician's mind.

So far an attempt has been made to give a brief account of the recent changes in mathematical teaching, and to suggest the reasons which have led to the course adopted. It is obvious that the movement for reform swept over obstacles which had appeared well-nigh irresistible. Did the last great wave surge to rise no more? If not, where is the right direction for its unspent strength? It has already been shown that an historical study of the

original discoveries and later development of mathematics supplies the solution to most of the difficulties which school teaching inevitably presents; no apology is now required for appealing to this method for a clue to the probable path of reform in the immediate future.

The most pressing problem to-day is one of notation. What attitude should a teacher adopt towards powerful notation? It is too often assumed that new and adequate notation is beyond the capacity of young intellect, because its original discovery awaited the insight of some great genius; it is still more frequently assumed that the only path for youth to follow is the one that has seemed to lead past generations to merited success. But these days of scientific progress require an attitude more open, a sympathy more deep, and a mind less warped by former practice. Questions in arithmetic that are now easy to a small schoolboy armed with pen and ink and the decimal point, would have puzzled the ablest man of Plato's school before the Arabs had brought their figures to Western lands. De Morgan, in the nineteenth century, took less than twenty minutes to find a cube root so difficult that in the seventeenth century the most skilful calculator would have required a month. Moreover, the immortal Gauss finished by superior notation in one hour a calculation which had taken Euler three days and left him blind. And yet the calculus is not taught at school! It is true that some special boys, preparing for scholarship, Army, and other examinations, take this subject; but it has been proved by actual trial that the average boy of thirteen or fourteen years can understand the simple operations underlying both differentiation and integration. To a schoolboy the difficulties of the calculus are not inherent in the subject matter, but in the formal methods of presentation. The schoolmaster accepts

neither the proud boast of Lagrange, "On ne trouvera point de figures dans cet ouvrage," nor the *dictum* of Mr. Russell about the vicious habit of drawing a figure; but he often forgets that reasoning too difficult to be grasped does not develop the mind. Without stating that the recapitulation of racial history in the mind of a child is either as marked or as distinct as in the physical structure of his body, yet there is a strong analogy between the two. And children may be taught the calculus if they are led by illustration and easy example through the steps and difficulties of its original discovery, as revealed in the history of the mathematical renaissance.

In conclusion, however important the changes suggested may appear, however disturbing those already made may be in practice, it is well to realise that all such changes are details, as it were, on the fringe of a more real and deeper issue. The heart of the problem is not there. For the teacher of mathematics in schools is not only concerned with truths about number, size, and form, but also with the growing minds of his pupils. And, strange as it may appear, the conditions which favour a vital interest in and living knowledge of mathematics are not chiefly material and intellectual, but rather moral and spiritual. There can be little doubt that the system of unmitigated competition, which is so obvious a feature of the existing system of examinations, has been and still is a principal factor in devitalising the whole of modern teaching. True educationists must have noticed with the greatest satisfaction the recent decision of the Board of Studies at Cambridge, recommending the abolition of the order of merit in the mathematical tripos; the future, indeed, can be faced more cheerfully through a rising hope that some changes will be made, which will go far to mitigate the evil effect on

secondary education of the present scholarship system.

The schoolmaster may be pardoned if, with Professor Lamb, he smiles at the mathematician in trouble with his soul; but, nevertheless, there are certain other aspects of mathematical education which concern him greatly. It is not of the essence of mathematics to provide a knowledge of geometry and arithmetic; nor would the complete satisfaction of the just claims of the calculus to a place in the school curriculum necessarily conclude the real purpose of its teaching. Indications are not wanting that power in the hands of an uneducated and prejudiced democracy is fraught with danger to national institutions, of which Greenwich Observatory is the last signal instance. Signs are only too frequent that many, whom a strange fortune places at the helmsman's wheel, are wanting in those subtle powers of mind which real education alone can give. It is sometimes said with bitterness that the modern man neither thinks nor cares to think. But it is not impossible to provide the youth, that will be man, with that aid from symbols which makes thought attractive and conclusions safe. The essence of mathematics is found where laws of thought appear in the discovery of truth about things; the certainty of its method lies in the self-corrective power of an automatic notation. The ideal teaching will aim at that harmony of the abstract and concrete, of the general character and particular case, which, on the one hand, allows human imagination all liberty of suggestion, but, on the other hand, trains human reason for service in a hard material world of fact.

III.

HISTORY.

By Arthur Hassall.

THERE is no escaping from the fact that the study of history can be of real use in practical life. It is equally certain that an unintelligent and a superficial use of history will prove of little value. The study of the history of institutions, of the dominant ideas of any one period, of the great Revolutions which have transformed the fortunes of nations is interesting and valuable. The study of history, too, teaches boys to learn "to weigh conflicting probabilities," it widens their experience, it emphasises the necessity of realising various types of character very different from the British type. History therefore appeals to schoolboys; it may be from the military, political, constitutional, or economic side.

The teaching of medieval and modern history has now become pretty general in our public and secondary schools. Formerly, Greek and Roman history were alone taught; but of late years, owing to the exigencies of Civil Service Examinations, of the Oxford and Cambridge Higher Certificate Examination, and of the fact that History Scholarships are annually offered by many of the colleges at Oxford and Cambridge, the necessity of widening the sphere of historical teaching has been recognised. In many schools, no doubt, the advantage of giving boys the opportunity of increasing their natural bent for the study of modern history had been

seen at a much earlier date. For instance, at Uppingham in the seventies prizes were annually awarded to every class after a special examination in some set books, the characters of the books, of course, varying with the position of the class. In the higher classes one or more volumes of Mommsen's "History of Rome," together with a work on modern history, would be set. Motley's "Dutch Republic," Macaulay's "Essays on Clive and Warren Hastings," Miss Yonge's "Cameos of English History," were the sort of works selected. The result was that a boy to whom the ordinary Greek and Latin curriculum was distasteful found, as it were, a safety valve for his intellectual energies in the more congenial study of history. Such a boy would often develop into a keen student of history, would take a first-class in the Honour School of modern history at Oxford or Cambridge, and would secure a teaching fellowship in history at some college. It is doubtful if any better system has yet been devised for inspiring boys with a love of history. Since the days, however, when Edward Thring adopted the above excellent system the teaching of modern history in all schools has to some extent been instituted, and, owing to the demands made by the Civil Service Commission and the Universities for a knowledge of certain periods or subjects, has become more organised.

In many schools a modern side has grown up in which boys who propose to adopt a military career are prepared for the Army Entrance Examinations. It is doubtful if the history taught on the modern side of any school for Army examinations is at present of much value. It is, however, in the preparation of boys for History Scholarship Examinations that the success or failure of the system of teaching history at any given school has to be tested. Many boys who are obviously incapable of securing a classical scholarship are interested in history or

literature, and prompted no doubt by the numerous history scholarships that are offered at the Universities, the authorities at various schools are prepared to give special teaching in history to any promising pupil. It is doubtful, however, if many schoolmasters have yet discovered the best methods of training boys in history. In far too many instances Greek and Latin history is displaced for medieval and modern history, and the Greek and Latin languages for French and German. Too often a boy is crammed with facts in English and modern history and is not taught to think. It is not sufficiently recognised that in History Scholarship Examinations a boy who shows in an essay or in a general paper that he can think and express his thoughts lucidly has a far better chance of election than one who may be a veritable storehouse of undigested facts.

No doubt this truth is recognised by many of the most successful teachers, who select a few boys who show a real historical taste and set them each week a number of essays. These essays are discussed out of the regular school hours, and are apart from the ordinary history teaching which is done in school. The extent to which this is successful depends entirely on the skill of the master. If he can adduce telling illustrations, if he has a fund of anecdote ready at hand, if he selects and reads aloud striking passages from the best authors, the lesson will be a great success. This system, which is pursued in certain of our best public schools, is in many ways admirable, but it is by no means generally adopted. In most cases the teaching is given in a half-hearted manner, the teachers themselves not always either caring for the subject or being specially competent. In far too many cases the text books employed are out of date, and no effort is made to replace them by more accurate histories. What can be more deadening than to impress upon a boy facts which have long

since been discarded? And yet this is constantly being done in the majority of our schools.

The teaching of history to schoolboys is undoubtedly a difficult task. If the ultimate object of that teaching be success in an Army Entrance Examination or in the Oxford and Cambridge Higher Certificate Examination, the teacher ought to be alive to the necessity of only using the best handbooks, and of employing the methods most suitable in each case for inculcating an intelligent knowledge of the required amount of history. If, however, the object be to train the mind and to enable a boy to secure a History Scholarship at one of the Universities, the teachers at most of our public schools ought to reconsider their methods. To begin with, it is an egregious blunder to throw aside all the boy's knowledge of Greek or Roman history. No boy can be really interested in history who readily consigns to oblivion the age of Pericles, the second Punic War, and the career of Cæsar. And yet most of the scholarship hunters who fail again and again in their quest have simply been crammed in an unintelligent manner with a modicum of modern history. Usually they know something of the European history of the seventeenth and eighteenth centuries. They have a cursory acquaintance with Gustavus Adolphus, a nodding acquaintance with Wallenstein and Marlborough, and an inaccurate acquaintance with the Great Elector, Louis XIV., Frederick the Great, and Joseph II. Had they been grounded in Gibbon their ignorance of ancient history might have been forgiven. But as it is they are like trees planted among rocks—they have no roots, and their knowledge is worthless. In order still further to make their failure more complete many of these scholarship hunters imagine that a very slight acquaintance with French will atone for ignorance of Greek, and for a very scanty know-

ledge of Latin. If a boy is worth his salt, and his teacher competent, a fair knowledge of both Greek and Latin can easily be acquired, and an admirable basis laid for the career of a historian.

Nor, again, is essay writing appreciated at its true value. The test of the thinking power of a boy is to be found in the essay or in a general paper. Over and over again examiners have laid on one side the pages of wishy-washy history which has been presented to them and selected that candidate who has shown by his essay that he can think.

In spite of the danger of touching upon the delicate question of the value of the Greek and Latin languages, the fact remains that the boy who gives the best account of himself in an examination is the one who knows something of the ancient world. The attempt that is constantly being made to cut out of a boy's life the whole knowledge of ancient existence can have only one result. The boy grows up into a half educated man, quite oblivious of the fact that "not one shoot of English higher life exists which is not traced back to roots of ancient life." It will take many years to make the teachers and the taught recognise that mere knowledge is not always power. But the process will be hastened by the examiners, who are quick to distinguish between the merely "crammed" boy and the one who understands what is meant by the continuity of history. A knowledge of ancient history is absolutely essential for any boy who wishes to become a historian, and such a knowledge undoubtedly strengthens his chance of being elected to one of the many History Scholarships which are now being offered.

Apart from the public and secondary schools generally, history is being carefully taught in the smaller grammar schools, as well as in the Board and other schools throughout the country. The history work done in the Oxford and Cambridge

Local Examinations is sound; that done by the schools which are examined by the Welsh Central Board is admirable. For these examinations, which deal with a limited period, the teaching is all that one could wish. And it is to be hoped that a solid groundwork is being laid for a more comprehensive study of history later.

The teaching of history will certainly develop in schools. At present the tendency in the public schools is to pay too much regard to medieval and modern history, and to neglect ancient history. And there is a danger that too much time is being given to the mere acquisition of knowledge, too little time to the form of the essay. The educational value of a proper study of history is undoubted, and the more carefully the methods of teaching history are considered, the better it will be for our schools.

IV.

SCIENCE.

BY W. D. EGGAR.

"It is daily becoming more and more evident to me that, except in isolated cases, school science is of little value."—*Professor H. E. Armstrong.*

NOBODY can accuse science masters, as a body, of being unmindful of Professor Armstrong. What they have been pleased to call the reform in the teaching of elementary chemistry has been in the main a striving after the ideal set forth by him; and in particular the abolition of "test-tubing" and the institution of quantitative work are the outcome of his labours. The "heuristic" method, valuable as it is, has no doubt been misapprehended in some instances. There has been an attempt to adopt it under conditions for which it is unsuited. But apart from such mistakes and with due allowance for time wasted in experimenting on the boys themselves, there has been enough serious and continuous effort in schools of all kinds to enable teachers to estimate the value of their work.

"Is school science worth having?" Professor Armstrong asks this question, expecting and giving the answer, No. True, he sugars the pill by saying that bad as the science teaching is, it is yet in advance of most of the other work. But that is poor consolation to us, conscious as we are of our colleagues' defects. It may be profitable to consider what school science is, and what it was thirty years ago, before

forming any conclusion as to whether we should again remodel our curriculum, or abandon the task as hopeless. And in considering our position it must be borne in mind, that there are two classes of boys to be provided for, the average boy for whom a knowledge of the physical world around him is desired as part of his general education, and the boy who intends to enter some profession in which a knowledge of science is necessary. To the latter class belong the students at engineering and other technical colleges, and it is of these that Professor Armstrong speaks when he says :—

"Extraordinarily few have given proof that they had derived any real benefit from their training.—— A boy entering college from school who knows what an experiment is and how to set about making one—who has some sense of exactness, and has been taught how to use his fingers and to be careful and neat—who can without hesitation write out a faithful, legible account of what he has done which is readable—is a living wonder. . . The greatest sufferers perhaps are those who have prepared for scholarships, and in consequence have been converted into prigs of the worst type."

It is obvious that a good many qualities are required of those students which are not definitely set forth in the schedules of the entrance examinations. It might be well if the authorities of our technical colleges announced their desire for a little less Physics and a little more English, or even if they brought themselves, like other institutions, to accept a leaving certificate. The schedule of one of these college Matriculation Examinations covers a page and a half of the schoolmaster's year book with minute details of its requirements in (1) Mathematics and Mechanics (2) Mechanical Drawing (3) Physics (4) Chemistry. We are told also that the number of candidates is rapidly increasing and the examination

is becoming competitive. Why is it, then, that the successful ones are illiterate, slovenly and priggish? The rest of the syllabus may perhaps explain, and it can easily be quoted in full—(5) English. A short essay; writing to dictation. (6) French or German. Ability to translate at sight an easy passage from French or German into English.

With such an obviously perfunctory syllabus as this, it is unreasonable to expect powers of literary expression. If the examination demanded a higher linguistic standard, were it even in Latin or Greek, it would ensure that a boy had worked at his school, and would not cater for those boys whose parents imagine that they will be good engineers because they are failures at the ordinary school subjects.

These fond imaginations are frequent and not unnatural. Occasionally the boys have a taste for science; but as a rule their leading characteristic is a distaste for exertion, and if by chance they pass into any college, they are not likely to create a favourable impression. Still we cannot help feeling, when our own familiar friend lifts his heel against us, that either he is unduly pessimistic, or he has been singularly unfortunate; and that one cause of his misfortunes would be removed if our technical colleges demanded a sound general education and perhaps less science. The present writer feels strongly that before a boy begins to devote more than half his time to mathematics and science he should have qualified in English, including history and geography, Latin, and either French or German. The best work in a school laboratory is always done by boys who have reached a reasonable standard in other subjects first. A recently published letter* written in 1871 by James Clerk Maxwell bears on this question. He says:—"I do

*Sir Henry Roscoe's Life (Macmillan).

not myself believe in science of any kind as the principal pabulum of the half-cultivated mind. For beginners, the best mental pabulum is some kind of history about people, expressed in good style."

Maxwell's views may be right or wrong, and public schools may be seminaries of sound learning, or what their numerous critics assert them to be; but it is certain that unless a literary examination requires a moderately high standard, it is unreasonable to complain that it fails to elicit literary facility; and a boy "who can without hesitation write out a faithful legible account of what he has done which is readable" must possess a notable share of literary facility. Much sympathy must be felt with the wish that boys should be taught to use their fingers and be careful and neat. "To be an honest man, it is the gift of God; but to read and write come by nature." So, it may be, does priggishness. That is a charge which is easily made, and falls rather hardly on immature students, if a prig is, as Fred Vincy says, one who makes us a present of his opinions. It may be as well, by the way, to mention that this article is written to order; and one of its opinions, thrown in with the others, is that early specialisation, by which is meant a departure from the ordinary lines of school teaching before the average age of sixteen, is not a good thing for the boy. Whether those ordinary lines are laid to the best advantage or not, and in particular whether our science teaching should be more literary or our literary teaching more scientific, is another question, which leads us back to the case of the average boy who is not as yet a specialist.

In the days when Huxley advocated and Temple introduced the teaching of a modicum of science to all boys, it was never contemplated that this teaching should be other than oral. Of course, lectures were supposed to be experimental; but the notion of turn-

ing thirty small boys loose in a laboratory would never have occurred to anybody, even if any room had existed suitable for the purpose. Some of the more wealthy schools might provide a lecture-room and apparatus ; others, less well-endowed in worldly goods, might be fortunate in possessing some master of a mechanical turn, who could devise effective experiments with very simple means. Obviously the requirements of school routine would only permit him to see his boys once or twice a week, and in large numbers ; but he had a free hand, and examination results were no more expected from his pupils than from those of the professor of drawing or swimming. In this way many boys imbibed a love of science, which has led, in some cases, to higher things, and if lectures are regarded simply as means of arousing interest, there is no doubt that they can be made to serve a useful purpose. Regarded, however, as a preliminary training for a scientific profession, they are hopelessly inadequate ; and it was recognised by Dr. Wilson, of Clifton, that lectures must be supplemented by laboratory work. (It would be interesting, by the way, to trace the history of recent educational developments. Most of the real reforms would take us back to Rugby under Temple.) School science entered on a fresh stage. Boys were set to measure and weigh and discover for themselves. In physics Professor Worthington had shown the way, and in chemistry Professor Armstrong's heuristic method had arrived. There is no question that the boys appreciated the change ; equally there is no question that where the conditions of hours and size of classes remained unaltered, examination results deteriorated. Under the most favourable circumstances the heuristic method is very slow. One of Mr. H. G. Wells' heroes propounded an improvement on it " whereby, at the cost of three or four hundred pounds' worth

of apparatus, a total neglect of all other studies, and the undivided attention of a teacher of exceptional gifts, an average child might with a peculiar sort of thumby thoroughness learn in the course of ten or twelve years almost as much chemistry as one could get in one of those objectionable shilling text books." Many hard things have been said of it, but it must survive, because it goes straight to the root of the matter. The question is not as to the value of the method, but as to the extent and the conditions of its application in school teaching.

It is clear that for all boys to study Nature in the best possible way, say for four hours a week and for three years of their school career, a much larger staff of teachers and demonstrators would be wanted than can be supplied in the majority of public schools. It must be remembered that literary training is asked for, even for engineers, and that science masters are often no more qualified to give it than are classical masters to teach science. Hence it becomes a question of compromise, and we must set forth the minimum of time and opportunity that we are prepared to accept.

First, we hold that all boys must be taught something of the world around them, they must learn to observe and describe. Physiography, physical geography, Nature study, all of these are wanted, and Professor Armstrong is with us in wishing that they should be made a literary as well as a scientific exercise, "but," he says, "probably it will be long ere the teachers of literary subjects will, of their own accord, consent to leave their chairs and set themselves to deal with practical lessons; their incompetence is so absolute at present." This seems hardly fair. They have not tried yet; but teaching physiography to children is not quite the same thing as playing the fiddle. There is really no reason why a classical master who is interested in science, and

will take the trouble of becoming familiar with practical work, should not be as efficient in teaching physical geography or Nature study as many mathematical masters have already proved themselves in the teaching of elementary physical measurements. These form another necessary part of the curriculum; in fact, "practical mechanics and hydrostatics" are demanded of all candidates for a school leaving certificate, so the second section of our requirements may be safely left to look after itself. But everybody is agreed that the teaching of younger boys ought to be in as few hands as possible, not only for disciplinary reasons, but for better co-ordination of subjects, and if the literary and mathematical masters are willing, there can be little doubt that object lessons and measurement will be best taught by them.

Now we come to the main portion of our scheme, the teaching of Science (with a capital S). Granted that nature study is to form part of our English, and practical measurement part of our mathematical teaching, it becomes possible in one stage of every boy's career to give him a real chance of learning scientific method. In some middle portion of the school through which all boys must pass let there be mapped out a year's course with four hours a week. To this work the main energies of the laboratory staff must be directed, and the classes must be small. One man cannot efficiently superintend the work of more than twelve beginners. The most suitable subjects appear to be heat and elementary chemistry, or magnetism and current electricity. Maxwell says optics, but for average boys there is rather too much geometry in the study of light. A subject is wanted in which mathematical theory may be kept in the background until a thorough practical acquaintance with facts has been gained; also one

which gives ample scope for cultivating the scientific virtues of accuracy and honesty.

The teaching of mechanics by experiment is very much in the minds of schoolmasters just now ; and all who heard Mr. C. E. Ashford's interesting paper read to Section G of the British Association at York must have been impressed by the completeness and accuracy with which the fundamental laws of mechanics are verified at Osborne and Dartmouth. But our naval cadets *must* all be engineers, and there can be no question as to the need for all of them to learn mechanics. It is different with the average Public School boy. He may or may not be entering a scientific profession, and our problem is to give him a year's course which will afford him as good a training in scientific method as is possible in that short time. The subject chosen must depend largely on the teachers and on the circumstances of the school. It is not every boy who takes kindly to mechanics, and a set of apparatus like that in use in our Naval Colleges costs money, although much valuable work may be done with less expensive material. Some people would say the simpler the better ; but boys of fourteen to sixteen are more easily impressed by good apparatus, and they respect it more. Whatever the branch of science chosen for this year's course, whether mechanics, or heat, or electricity, or chemistry, or botany, the work should be thorough, and great care should be taken to develop accuracy and honesty in experiment and statement.

When this year is over, the boy will be making up his mind on his future profession. The scientific "specialist" has already been considered. His course of study is determined by the nature of the examination which he must pass. The teacher is not free ; it would be more effective to say, "he is bound hand and foot." But he need not grumble if

the examination is a good one, and if all examining bodies could come to some agreement as to the kind of questions which it is proper to ask. This may happen some day! Till then he must be patient. The scientific work of the budding mathematical scholar is also becoming well defined. Undoubtedly under the new regulations at Cambridge it will be needful for him to devote several hours in the week to practical physics. But the case of the classical student is more doubtful. It is agreed that it is desirable for our future legislators, journalists, bishops and schoolmasters to know something of science and its methods. The authorities at Oxford have a playful way of setting a general paper in their scholarship examinations, in which the candidate is asked to say what he knows of Mendel, or of radio-activity; and it has been suggested that a course of two hours a week presenting a wide general survey of the whole field of scientific research would be suitable for the student of classics. Nothing could be worse from an educational point of view. How many speeches, sermons, newspaper paragraphs bear witness to the futility of such knowledge? To quote Clerk Maxwell once more:—"Crude notions in science are about as unwholesome as Lemprière's dictionary in a slightly different way. They appear as if they would satisfy the love of the marvellous, but they soon get stale for want of human interest. Even in science it is when we take some interest in the great discoverers and their lives that it becomes endurable, and only when we begin to trace the development of ideas that it becomes fascinating." What, then, should we desire for the student of classics? Best of all of course is laboratory work, if he set about it in the right spirit, and if the spirit of the laboratory enter into him. But time and opportunity may be lacking; and if lectures are to take the place of his practical work, or to supple-

ment it, why not a historical treatment of some particular branch, so that he may understand all the steps by which our present knowledge of some small region has been reached? Is he puffed up because he knows that H_2O is the symbol for water? Let him learn of Black and Priestley and Cavendish and Lavoisier and Dalton and Avogadro. If he has any mathematical power, let him have the keen delight of tracing the history of the Principia back through the work of Kepler and Galileo. Or let him study Faraday's life and work, so that he may realise thoroughly, if the preachers of ambition will let him, why the name of Faraday is greater than that of Edison. But let him not talk about things that he knows not; so shall his science teach him modesty. Science, in fact, must react on the English teaching at both ends of the school. At the beginning it should have a stimulating effect, giving the young boy an opportunity of using his mother tongue to describe what he sees. It should have a restraining influence on the older student, for whom it can bring few things better than the knowledge of how little he can really know.

V.

MODERN LANGUAGES.

BY F. STORR.

FIFTY years ago the teaching of modern languages, at any rate as far as boys' schools are concerned, was a farce. Arnold of Rugby was the first headmaster who attempted to introduce French and German into the regular curriculum. In a letter addressed to the Chairman of the Governing Body, towards the end of his career, he expounded his plan of studies and discussed how far such teaching might be carried with advantage. French was taught throughout the school, and German in the three highest forms by the regular form masters. His aim, which, he confesses, had been very imperfectly attained, was to give all boys a thorough grounding in the grammar and enable them, when they left school, to read an ordinary French author with facility. "I assume," he writes, "as the foundation of all my views of the case, that boys at a public school never will learn to speak or pronounce French well under any circumstances." The most they could do was to learn it grammatically as a dead language. With this foundation they would be able, if occasion arose, by residence abroad to acquire with ease the spoken tongue. From these premises he naturally concluded that foreign teachers were a mistake. If the regular masters failed to enforce a subject that, in his opinion, must always be subor-

dinated to the main work of classical teaching, foreigners would fail even more egregiously.

All this is ancient history, but in estimating the present position of modern language teaching, it is well to remember that some sixty years ago this modest and tentative introduction of the new learning was looked upon as a dangerous innovation, subversive of the classical tradition, and that it was nearly thirty years later before French found a place in the time-table at Eton.

The reform at Eton followed on the report of the Public Schools Commission, but a far more weighty influence in the advancement of modern languages was the establishment of modern sides and army classes in most of our great schools. These cannot, indeed, be reckoned as a pure gain to the cause. They were contrived to serve a double purpose. They satisfied the demands of parents who clamoured for a more utilitarian education, to fit their sons for business or the Civil Service, and at the same time they were welcomed by headmasters as an easy means to rid themselves of the *fruits secs*, their failures on the classical side. Moreover, the classical headmaster was thus enabled to win a cheap triumph over his modern rival and proclaim the essential superiority of the classics as a mental gymnastic. Wherever Greek met Trojan in an open competition, such as history or an English essay, the Greek invariably carried the day.

But though heavily handicapped from the first the modern side has more than held its ground, and even at the older Universities some of our most distinguished students have come from modern sides. And as soon as French and German became the principal or even the only linguistic subjects, it was imperative to provide competent teachers. The classical master, who, according to Mr. Bradley's prescription at Marlborough, could always be one lesson ahead of

his class in French or German, no longer sufficed. An increasing number of modern language masters (and mistresses), though still a minority, are specialists. The ideal teacher will first have taken an honours course in modern languages at Cambridge or one of the younger Universities with a fully organised Faculty, and he will then have supplemented his book learning by at least a year's residence in France or Germany. But it is obvious that the rank and file of schoolmasters can never afford such an expensive training, and we must look partly to travelling scholarships, which are being provided by the more progressive County Councils, and partly to the system of *assistants, i.e.*, interchange of teachers, which is being worked by the Board of Education in concert with the French and German Ministries of Public Instruction, for an adequate supply of efficient modern language teachers.

We may safely lay down that no teacher can now be considered efficient who cannot speak the languages he professes fluently and with approximately accurate pronunciation. The Reformed Method has come in like a flood, and has swept, or is fast sweeping away the Arnoldian plan of teaching French as though it were a dead language.

This is not the place to discuss its different forms and applications, and we can only glance at some of the results. In preparatory schools the teaching is now mainly oral, and though in the public schools the reading or construing lesson still holds its own as the basis of instruction, boys are taught to read aloud, questions are asked and answered in French, and the old exercise books with their disjointed sentences about grandmothers and rainbows, vice-admirals and cauliflowers, have virtually disappeared. Well begun is half done, and there is now little fault to find with the beginnings, except that the time allotted is still inadequate.

It is the headmasters of schools like Eton and Winchester who tune the preparatory schools; the latter, whose prestige depends on winning entrance scholarships, are compelled to adapt their general course of studies to suit the papers set in these examinations. So long as four-fifths of these scholarships are assigned to classics and mathematics, modern languages, including English, will necessarily take a back seat. We need not have studied the "Soul of the Child," or attended Miss Mason's Ambleside Conference to convince ourselves of the folly of attempting to teach three foreign languages at once to a child of ten or eleven. It is not a question of the relative merits of French and Latin, or of German and Greek, and as the lesser of two evils, we would far sooner see modern languages deferred to a later stage than begun simultaneously with two dead languages, and not taken seriously. But as it is certain that only the few elect will carry on their Greek beyond the beggarly elements, while all secondary pupils may be reasonably expected to reach the stage of reading a French author with ease and profit, it follows that French should take precedence of Greek at least in point of time. If half a dozen of our great headmasters were to put their heads together and agree that henceforward Greek should not be set in entrance scholarship examinations, they could by a stroke of the pen effect a far-reaching and, in our judgment, a most salutary reform in secondary education. Nor do we believe that classical studies would thereby suffer. The Frankfort experiment has conclusively proved that no loss accrues from beginning Latin at a later stage, and the foremost champions of Greek in England—Mr. S. H. Butcher and the late Professor Jebb—have expressed themselves in favour of not beginning Greek before the age of fourteen.

A discussion of methods does not, as we said,

fall within our brief, and all we can attempt is to estimate actual results. In the first stage there can be no dispute that by the Direct Method the pupil's progress is greatly facilitated and quickened. He learns approximately as the infant learns the mother tongue, and he can from the very first apply his acquired learning; he has a sense of new power. There may be some loss of accuracy, but accuracy is not a childish virtue, and in the long run, so those who have made trial of both systems assure us, he will outstrip his scholastically trained competitor. Talking naturally comes before reading, reading comes before writing, and still more before grammar. But there are dangers in the Direct Method, and the zeal of the new reformers sometimes outruns their discretion. It is indeed essential to secure from the outset correct pronunciation, and to convince the pupil that French is a living language which he may turn to practical uses. But, after all, a pure Parisian accent is not the one thing needful, and endless imitation is not the scholar's one vocation. There is a tendency for the teacher to turn himself into a phonograph, or, literally, to make a phonograph take his place. In a recent report of a public examination board it was laid down by the French examiner that conversation was the crown and summit of French teaching, the supreme test of a knowledge of the language. Such a view is, in our judgment, utterly mistaken, and it gives some colour to Professor Kennedy's gibes at "A Courier Tripos." As far as the Medieval and Modern Language Tripos at Cambridge is concerned it has indeed no point, for at starting there was no *viva voce* test whatsoever, and even now conversation is not obligatory, but it does give a handle against those who are advocating the admission of a modern language as an alternative to Greek in the first University examination. It is, we are afraid, a fact that standard French

authors (and the same holds of German) are less read in schools than they were ten years ago, and it is quite possible for a boy to leave the sixth form of a public school at nineteen without ever having read a play of Molière or Racine, of Lessing or Goethe. Lists of educational publishers show that there is a steady and increasing demand for recent French fiction, and of About's "Roi des Montagnes" there are a dozen rival school editions. The French and Germans from whom we borrowed the method have not fallen into this extravagance, and no boy could go through a Lycée or a Gymnasium without having read a play of Shakespeare.

It is worth while in passing to enter a protest against the absolute neglect of French prosody in English schools. We are not recommending the introduction of a treatise like Kastner as a text book, still less the composition of French verse in imitation of classical methods. Where Mr. Swinburne has failed it is not likely that the schoolboy or even the undergraduate will succeed. But it is monstrous, to give what must be a common experience of inspectors and examiners, for a sixth form to have been occupied for a whole term with a play of Rostand, and not to know at the end that it is written in Alexandrines.

If we must begin by familiarising our pupils with the spoken phrase as the easiest and most effective way of giving them entrance to the foreign tongue, it is none the less true that the end to be kept in view is the power to read and understand, not to converse.

Books are always with us, but not one in ten of our pupils, even if he has the ability, will have the opportunity of conversing with educated foreigners except at rare intervals. Whether he is a scholar or a theologian, or a man of science or of letters, or a leader of industry, he cannot keep abreast with the

thought and discoveries of the times without a knowledge of French and German. Of all the satiric touches that George Eliot put into her portrait of Mr. Casaubon none is sharper than the bare fact that he did not know German.

And this leads us to remark on the lamentable neglect of German in English schools. While French has been progressing, and virtually every boy and girl in a secondary school now learns French in a way, German has actually retrograded. To give a single instance: at the last Matriculation Examination of the University of London while over 90 per cent. of the 3,000 candidates took French, less than seven per cent. took German.

There is a general agreement among educators, though with some distinguished dissentients, such as Mr. H. W. Eve, that French shall be the first foreign language learnt, and if Latin is still retained, as it is on most modern sides, German cannot be begun with profit before the age of 16 or 17. But there are signs that Latin is losing its prerogative, and teachers are beginning to recognise that the first steps in German, as a highly inflected language, present exactly the same difficulties as the first steps in Latin with some difficulties, such as the order of words, that are peculiar to itself. We may at least hope that the arrangement which now commonly prevails by which German is made an alternative with science will be altered. The complaint of Dr. Clifford Allbutt and the professors of science at both Universities, that the schools send up pupils as ignorant of German as they are of Greek, should not be unheeded by our headmasters.

In conclusion we may say that the fortune of modern language teaching in schools lies with the Universities. By the institution of a tripos or schools they have done much to encourage modern languages, though professors are yet to seek. They have to

some extent modified their joint board and local examinations to suit the reformers, though formal grammar still plays too prominent a part. But they have not yet seen their way to meet the resolution of the Modern Language Association, that no examination in modern language can be considered satisfactory which does not include a *viva voce* test. A yet more important reform is called for, the inclusion of either French or German as an obligatory subject in the entrance examination. Modern languages would then cease to be looked on as an extra, to be dropped by all boys who are in the running for a scholarship. If all Oxford and Cambridge students are required to present both Latin and Greek it is surely not extravagant to demand that they should also be tested in the rudiments of French or of German.

VI.

ENGLISH LITERATURE.

By the Rev. E. C. E. Owen.

It is hardly necessary to dwell on the value of the study of literature. It has been declared in words that illustrate the imperishable beauty which they praise by ancient and by modern writers alike: "Haec studia adolescentiam agunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur." "These studies are the inspiration of youth, the charm of age, an ornament in prosperity, in adversity a refuge and a solace, in public business no hindrance, a delight in private life; by night or by day, in the country or in foreign travel, they are our constant companions." If thought, he adds, were bounded by the narrow limits of existence, the mind would refuse the weariness of labour, the torture of anxiety, and even the battle of life itself. And these studies, of which Cicero speaks in his majestic Roman phrase, lead us at last to the "eternal court" into which Ruskin invites us, "with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time." For the study of literature is indeed the key to all locks, revealing to us all the best thoughts of the best men in the best words. But there are good books and bad:

"I conceive," says Carlyle, "that books are like men's souls—divided into sheep and goats." And even among good books there is an important sub-division between what Ruskin calls "the books of the hour" and "the books of all time." And the defence for the teaching of literature is the necessity of making these distinctions, of showing what is good and what is best, and why, of instilling the love of the best, and finally of training the learner to write what, if not good literature, does not, at all events, offend against its canons, and is built on the right lines.

But it may be said, and has indeed been said again and again: "Why teach *English* literature? Boys should read good English books for their own pleasure out of school. Teach Greek and Latin, French and German literature by all means. So formed a boy's taste will naturally choose the good and refuse the evil in English or elsewhere."

No lover of English literature would say a word against the study of the classical writers. No one should know better than he the restraint in feeling and expression, the hatred of exaggeration, the purity of tone and phrase which is felt, a subtle but controlling influence in the poetry, for instance, of Milton and Tennyson, in the prose of Newman or Matthew Arnold. They were taught this undeniably by Greece and Rome, and not only they, but the ordinary man of culture, trained in the regular classical curriculum, has learned the same virtues from the same lips.

But the study of the classics, and the same applies in a less degree to any foreign language which is learnt for educational purposes, must be, and should be, a *hard* study, a study partly of *minutiæ*, a mental, and still more perhaps a moral discipline, an example of thoroughness. Mere facility, mere acquaintance with certain books should not be its aim.

English literature need not be studied in this way by Englishmen. It is sometimes so studied. I have seen, for instance, an edition of Carlyle's "Heroes," with a collation at the bottom of the page of every variant, mainly the presence or absence of hyphens, between different texts. But this is surely the wrong way of treating an English book. The great advantage in teaching English is that we can teach it as pure literature, with a single eye to the meaning of the author, the music of his rhythm, the force and beauty of his style, without any uneasy feeling that we are neglecting the hard facts of grammar and syntax. The difficulty of a foreign language, the constant watch for linguistic and grammatical pitfalls, distract the attention of the learner (as well as the teacher) from the literary beauty of the author, which is, besides, far easier to catch in a language whose cadences, trains of thought and phrase, are familiar from childhood.

Moreover, English literature has its own peculiarities, and the English language its special strength and weakness, its idiosyncracies of construction and form, which must be studied there or not at all. Above everything, we have to remember that the boys we are teaching will, in most cases, go to English and not to any foreign language for their future reading, and that it is a vital necessity to guide them to the right books, to teach them not to seek in Miss Marie Corelli for depth of thought, or in Mrs. Henry Wood for beauties of style.

For it must be sorrowfully confessed that most boys come to school without having had any literary training at home. Now and then we find one who has been taught by his mother to appreciate Scott and Dickens and Thackeray. He needs guidance only, and the task is usually easy. But in most cases a right taste has to be formed, and a wrong taste

eradicated. This can be done with careful teaching, but it cannot be done without.

This brings us to the question of method. Strange though it seems, English literature is a new subject in public schools. We are largely in the stage of experiment, and I would not for a moment maintain that the method advocated below is the only one or the best. But the best can most easily be found by trial and comparison. The system suggested for VI.th Form teaching is to combine a lecture on some general subject with the study of a particular book.

The lecture may deal with the different main periods of English literature, showing the special characteristics of each, and tracing the connection between them. This would naturally be spread over several terms, or, if conciseness be necessary, some leading author may be taken in each period—Chaucer, Spenser, Milton, Swift, etc., as an example of its distinctive features; or the history of the world, the essay, the drama may be described. It seems good not only to illustrate by a liberal use of quotation, but to give each member of the class a good book of selections, such as Ward's English Poets, or the typical selections of English prose writers issued by the Clarendon Press, or the Oxford Treasury of English Literature, which includes both prose and poetry. Lecturing is advocated rather than the use of any manual of English literature, because to a boy the method is unusual, and for that very reason attractive. The strangeness of the method will predispose him to find an interest in the subject; he will be less inclined to treat it as one of the many sets of facts to be crammed up in the old familiar way, and more ready to think and enjoy. But it will still be necessary to examine on the lectures at stated intervals. For a boy has a wonderful capacity for listening to a discourse on a new sub-

ject with interest and even avidity, and yet in a week he will have retained no more of it than Munchausen's unfortunate steed of the water he swallowed so assiduously. The fact is that a fairly educated man has sufficient acquaintance with art, for instance, or economics, though he may have no expert knowledge of either, for a lecture on these subjects to be retained and do him permanent service. But a lecture passes over a boy's mind like thistledown over a plain of ice; there is nothing for it to catch hold of, and so it makes no permanent lodgement. This fact has to be reckoned with by those who, like "Kappa," seem to advocate the constant presentation of interesting topics spread over a very wide field.

The question arises how much of such a lecture should be devoted to biography of authors, and how much to discussions of style and literary questions proper. In dealing with boys a good deal of biography should perhaps be permitted. Canon Ainger has well and wittily said: "The two chief objects of teaching English literature are to teach us to *enjoy* the great writers, not to know who their maiden aunts were, and where they were born; and, secondly, to know good literature from bad when we come upon it in our own times." We may cordially agree with this, and yet make this concession to boyish weakness that, when a character has some abiding interest, or where the facts of an author's life have a real bearing on his writings, they may be given with some fulness. The lives of Milton and Byron are instances in point. The lives of others, De Quincey, Coleridge, Landor, Leigh-Hunt, have a literary flavour and charm of their own. In discussing questions of style we must not forget the small scope of the ordinary boy's acquaintance with literature. If we attempt to make elaborate distinctions, without driving them home by repeated and

easy illustrations, we shall be regaled at examination time with a plentiful assortment of such adjectives as "great," "beautiful," "magnificent," but our choice epithet has perished, or if still remembered will probably lie cheek by jowl with another absolutely futile, and perhaps contradictory. It may be remarked in this context that constant reference from English literature to classical or French or German literature will make the boy realise that his ordinary tasks are also literature, and at the same time widen his field for comparison and contrast of style.

The next question is the choice of a book to be specially studied and prepared. Here there are distinct advantages in prose, and such prose as makes the reader think. For instance, De Quincey, Carlyle's "Heroes," Ruskin's "Crown of Wild Olive." The disadvantage of poetry is that love poetry is not much to a boy's taste or very suitable to his age, and of the poetry of nature he very soon has enough. A poem with some kind of story, such as the "Faerie Queene," "The Princess," or "The Idylls," seems the best for the purpose. Occasionally something harder may be taken, "In Memoriam," or selections from Browning. Shakespeare is, of course, always suitable, but of him they probably know something in earlier forms and in other ways, so that in Sixth Form teaching he should perhaps be sparingly used; Milton may be read now and then, but his beauties are often a sealed book to the young; Chaucer is excellent when the first difficulties are got over. There are good reasons for the books being prepared without notes. Much, of course, may be said on both sides. But the danger is that the habitual laziness of a boy's mind, even an industrious boy's mind, may lead him to fasten on the notes, as things easy of digestion and familiar from old experience of their like elsewhere, tending

to the total avoidance of the labour of thinking, and the almost total neglect of the author himself. To renounce notes no doubt involves one in difficulties. To read Charles Lamb's essays without notes is to miss a great deal of the point, but to read them with notes is probably to lose sight of the beauty of the text. On the other hand, once let a boy appreciate Lamb's peculiar charm, and he has got a κτῆμα ἐς ἀεί

An additional advantage about a prose author is its effects on a boy's style. The ordinary boy's style will be benefited by the study of any good author. The abundance of new and vigorous words, words which just fit the thing they describe, the strong, nervous sentences, which are to be found everywhere in any good prose, are what he needs. The first necessity is to get rid of the housemaid's English, the disjointed mass of anacolutha, wish-wash, and vulgarities which is all that many boys can write. And the effect is immediate and often miraculous. When the class has reached a certain standard, it may be well to fix attention on the merits of certain styles, the picturesqueness of Macaulay, the pure lucidity of Newman, the music of Ruskin. But no one save a clever boy will write Carlylese because he reads Carlyle, and no boy, however clever, should be encouraged to copy an author's peculiarities. If he has a genuine literary gift, he will find his own style ; the others should be satisfied with writing English.

Edward Bowen used to maintain that essay writing cannot be taught at school, that the attempt resulted in intellectual conceit and little more. And if you insist on giving a boy abstract subjects, of which he knows nothing, such as "Enthusiasm" or "The value of art," before he understands how to write, the result will no doubt be ὔθλος πολύς, a degrading, futile, possibly flatulent performance.

But the mere reading of great authors, constant insistence on the proper function of the sentence and paragraph, correction of the worst faults in grammar, vocabulary and construction will work a great change, and enable a boy to turn out an inoffensive, readable piece of work, fairly arranged, reasonably clear, saying with some success what he means to say.

But it is possible to do more than this : to teach English composition with as much care as a piece of Latin prose. French composition is so taught in France. It marks the irony of the situation, and the curious neglect of English composition, that it seems almost preposterous to plead for equal care in English and in Latin prose writing. We may rewrite feeble phrases, putting strong phrases in their place, suggest epigrammatic turns, metaphors, illustrations, remove tautologous or cacophonous expressions, polish and repolish, and teach the pupil to do the same.

Above all, the learner must begin composition young. We may teach the child or young boy to rewrite in his own words a story which has been rapidly read to him of a shipwreck or an escape from prison. A boy of thirteen or fourteen may be told to write a similar story for himself, a few facts being supplied in the first stages and afterwards withdrawn. For boys of sixteen a harder subject may be selected, an essay on some historical event or character about which he has been reading. At seventeen or eighteen he might tackle something more abstract, till such a subject as "Enthusiasm," impossible to the novice, becomes simple enough to a student thus systematically trained. The same system should be pursued in the study of English literature. Every boy should be reading some good author, suited to his age, at every stage in his school life. Young boys would begin with novels, and it would not be

difficult to draw up a list of authors graduated in difficulty for boys of all ages. Composition would advance *pari passu* with reading, and the subjects on which the boy was to write would often be taken from the book he was reading. The two main principles would be that all boys at all stages of their career would be reading some good book of prose literature, and that no boy should be allowed to write on subjects of which he knows nothing.

English literature so studied would surely be in the first place a valuable *instrument* of education, for it would teach boys to *think*. To grasp and restate the meaning of another and greater mind than your own is a most valuable mental exercise. But, in the second place, it would be a possession of immense intellectual and moral value. The mind would be full of great thoughts finely expressed and ordered. A boy so trained would not only "enjoy the great writers" and "know good literature from bad" when he came upon it, but would be inclined to turn from meanness, and prejudice, and vulgarity, towards all that is true, and noble, and inspiring in the world.

"We needs must love the highest when we see it."

VII.

FORM TEACHING.

By A. C. BENSON.

I BELIEVE it was a scientific, and perhaps Teutonic, educationalist, who said that a gathering of individuals could not be represented by the sum of the units that composed it, but that there was a certain unknown quantity, which stood for the effect of the individuals upon each other, which must be added to the sum. Thus, to take the simplest gathering possible, a gathering of two persons, A and B; if x represented the effect of A upon B, and y the effect of B upon A, the problem of any occasion when A and B met for a united purpose, could be stated simply as $(A+y)+(B+x)$. He summed it up by saying that A and B together formed a cosmic entity. There is truth in the statement, though, like all scientific statements, it suffers from terminological exactitude.

A school-form is a case in point. A schoolmaster has to realise that he is not dealing simply with a collection of individuals, but with individuals modified by the presence of other individuals. But the most important factor of all, the unknown quantity which is far more momentous than all other quantities, is the effect of the master himself upon his form. This is the point which is far too much neglected in the scientific analysis of educational problems—the personality of the teacher. There are some teachers who are negligeable quantities; there are others

whose influence from the educational point of view is almost wholly baneful upon their pupils; while there are some which, like a broad and even-flowing stream, bear all the little personalities of the pupils along, like a flotilla of boats.

I had a curious instance of this brought to my attention the other day. I am a member of a committee which has had occasion to examine a number of experts engaged in practical education. Nearly all of these had strong preferences in favour of certain subjects, and maintained that science, or English, or history, or whatever it might be, was the one subject of importance, and the only panacea for childish inattention. They differed widely as to the value of the various subjects; and it became clear to me that the reason why each had found his or her particular subject effective, was because it was the subject in which they were themselves interested, and thus that the force of personality lay behind it all.

Of course, in an ideal system of education, teachers would be selected for personality and aptitude; but the supply is not equal to the demand, and, moreover, it is the most difficult thing to gauge beforehand what individuals will prove successful teachers. I have known a good many teachers in the course of my life, but even now I should find it impossible to predict, except in a few obvious cases, whether a man will make a successful teacher or not. Moreover, I am quite unable to analyse what it is that makes a successful teacher. It is easy to say what sort of qualities are required—kindness, justice, strictness, sympathy, quickness, humour, and so forth. But a man may apparently possess all these qualities, and yet prove an infamous teacher, while he may be notably deficient in several of them, and yet be highly successful. The one thing that is generally fixed upon as a requisite is strength of will.

But I would unhesitatingly affirm that it is not an essential quality for the purpose. I have known men of conspicuous strength of will who have not been good teachers at all. They have kept order and nothing more. I have known, too, men of weak will who by a certain innate tact were extremely successful as teachers. The three qualities which I should consider most important, in combination, are kindness, strictness, and liveliness. A man who is merely kind may be unable to preserve discipline ; a man who is only strict may produce nothing but a surly obedience. But if a man is considerate and good-humoured when all goes well, and infernally disagreeable when things go wrong, he is generally a a good teacher. He must have a good deal of dignity in the background, and know instinctively when to assert it ; but it must be in the background and not in the forefront. And then, if to those graces is added a quality of possible anger, kept well in hand, he can probably command the admiration and respect of his flock, particularly if it is the kind of anger which, on the rare occasions when it is manifested, makes every one uncomfortable, including the master himself. But a bad temper by itself is worse than useless, and some of the most grotesque masters I have ever known have been men whose vexation was a source of perennial joy, the manifestations of which were sedulously provoked and rapturously enjoyed. I have not said anything about liveliness ; but if a man has animation, wit, imagination, quickness, with the other graver qualities in the background, then he may be an almost ideal teacher.

The first necessity is the necessity of command and this is only secured by personality and cannot be even safeguarded by discipline. Boys do not like punishments, but the fear of them is only a very slight inducement to a boy to do his duty. What is

far more effective is that a boy should feel that his efforts are invariably appreciated, and not overlooked or minimised. If he can also feel that his teacher is genuinely disappointed if he is not doing his best, perhaps the strongest stimulus is applied that it is possible to apply. There need not be a copious effusion of rivers of oil; boys will work very faithfully for a little occasional and generous praise.

But a master must first of all establish his command over his form; and in this, as in all departments of human life that depend upon the relationships of human beings, the thing must be done in a man's own way. There are few more agitating things in life than for a sensitive, and perhaps diffident, young master to be brought face to face with a form of big, troublesome, jolly, thoughtless boys, who are disposed to get some fun out of the new man if they can. A young master will probably make mistakes; but he must learn to treat boys differently, and at the same time justly. He must see which boys will have to be overawed, which conciliated; which boys need a touch of sarcasm, which boys need a word of encouragement. If he is a good fellow, he will probably not have to wait long for signs of grace. And when once he has the majority on his side, the battle is won. Boys do not at all dislike being dragooned, if it is done paternally. They much prefer being made to work to being allowed to be idle. English boys have a strong sense of due subordination, and a desire to get their money's worth; and they are quick to recognise when they are in hand and to respond to it.

It may be asked whether a man who has had nearly twenty years of form-teaching cannot give some practical hints as to method; and this I will now endeavour to do, though when one is dealing with so dramatic a process as giving instruction, or, what is still more important, trying to make boys

work for themselves, it is, as I have said, of infinite importance that a man should find out his own method, and not try to adopt the methods of others. A form should be met, when it first assembles, with a genial dignity ; and I used to think it profitable to deliver a pastoral address of an informal kind, saying exactly what I expected, and what I could not abide. I used to say also that the boys might be sure that good work would be always appreciated, though it could not always be praised at the time ; and that we should begin as friends, and hope to remain so. I used also generally to say that a good deal of the work we should do might seem to be tiresome and useless, but that we could not, most of us, pick our work in the world, and that we should probably all have to do work in which we were not particularly interested. The important thing was to learn to do whatever work one had to do as well as one could do it. This motive, I think, as a rule, appealed to boys as a sensible reason, not out of their reach. And then one began ; and I used to take an opportunity of saying something personally to every boy in the form, if I could, in the course of the first few days ; to praise a piece of work, or even to say publicly after a bad performance that this was an excellent instance of the sort of work I did not at all like. The sooner that the boys can come to realise the personal equation of the teacher, the better for all concerned.

And then I learnt, too, gradually, to see that disciplinary and other difficulties were generally best met by telling a boy to wait afterwards, and not by dealing with the case at the time. If you drop on a boy publicly for a piece of bad manners, which does not seem to be intentional, he is sustained by the sympathy of others ; though if an offence is obviously intentional, it is sometimes as well to hit out as hard as one can, and to say frankly what one thinks ; but

here, again, it is a question of method, and a man must take whatever line seems to him to be most effective. One thing should be borne in mind, that only obviously intentional offences need severe punishment, and that then there should be no mistake about it; a system of small punishments is futile and irritating. A master should say frankly that he will try to save the boys all the trouble he can, and will expect them to save him trouble too; and if he cannot always save the boys trouble, let him give a sensible reason for inflicting it.

And then one comes to the actual teaching. And here I think that the one thing which is essential is that a man should realise what a tremendous force variety is, in dealing with immature minds. It is no good going drearily on at a dreary matter. If one had, say, to knock into the boys' heads some really tiresome but important thing, like the right use of a construction, I used to say that we would just go at it till every one had got it right, explain it as clearly as I could, and then set to work. Gradually the failures were eliminated; the stupidest boys knew that if they could once get it clear, we should pass on to something more entertaining. And as to being entertaining, I found that there was nothing in the world so effective as keeping up my own general reading; anecdotes, illustrations, details helped the matter along enormously. A conscientious master may get so overloaded with work that he may think general reading a waste of time. I admit that I read mainly because I liked it; but I have no doubt that it made the work fresher, and produced far better results than if I had subsided into helpless drudgery. Of course, one must not be sophistical about it, and neglect one's work for the sake of mental freshness; it is all a question of proportion; but to work in such a way as to leave oneself no time for other interests, is a false form of conscientious-

ness, a species of spiritual pride ; it is sacrificing the good of the boys to one's own moral complacency.

The difficulty of course is, that one cannot make one's mind into an interesting one by taking thought ; a spontaneous, lively man, who neglects his routine work, may be shamelessly successful as a teacher, when compared with a dull duty-loving man. But if the dull man loves his duty, he may at least try to observe what is the kind of thing that arrests the attention of boys, and stimulates their interest. The worst of the heavy, conscientious teacher, the sound of whose voice seems to fill the air with falling dust, is that he is generally so secure in a sense of rectitude, that he cannot believe himself to be in the wrong ; and thus he becomes a mere professional and not an artist. For teaching is, after all, an art and not a trade ; and even the men to whom it is merely a trade may make it a little more artistic, if they will only try to practice an intelligent sympathy. It cannot be a mere series of chemical experiments ; it is the play of mind upon mind. And thus, if a teacher has the interests of the boys at heart, he will do his best to make his own mind supple and agile.

There are many interesting technical points which I cannot here raise. But the great thing for a teacher to grasp is that his work cannot be well done, if it is done in a formal and solemn manner. It must above all things be done in a brisk, generous, and enthusiastic spirit ; and the dullest of all teachers may improve, if he will only set himself to analyse his own mistakes, instead of pinning his faith to a system and a method, even if that system or method be distinguished by association with the most scientific and metaphysical names.

VIII.

TEACHING TO THINK.

By R. SOMERVELL.

MOST schoolmasters, I suppose, when driven to defend the system of education in which they take part, have had to fall back, at some time or other, upon the familiar argument from gymnastics. "Why should I do Euclid, sir? I am going to be a clergyman." "Why should I learn Greek? I am going to be a barrister." "What use will algebra be to me? I am going into business." So we have all been asked; for these difficulties occurred to many ordinary boys long before they were propounded as a problem in Imperial policy by Lord Rosebery. And I suppose we have answered that the study of algebra and Euclid and Greek and Latin is a species of mental gymnastics, fitted to strengthen the mind and to prepare it for service in the pursuit of more practical ends, just as the exercises of the gymnasium, though they form no abiding part of the physical pursuits of manhood, fit the body for all forms of exertion; that, as it is well to have the muscles developed even though we do not intend to go about the world vaulting "horses" or swinging on bars, so it is desirable to master the binomial theorem and the verbs in $\mu\iota$, even though on leaving school and college we turn our backs upon these things as completely as we do upon the vaulting horse and parallel bars. I will not pause to examine the validity of the

assumption upon which this argument rests; but I will content myself with pointing out that it bears directly upon the subject of "Teaching to Think." For this general intellectual result, at which we are professedly aiming by our mental gymnastics, is just the power and the practice of thinking. Only in so far as we are teaching boys to think are we really attaining the object we propose to ourselves.

We might, of course, propose other objects, and aim at other results. We might go with Lord Rosebery, in his Glasgow address, and base our syllabus of studies upon the future practical needs of our pupils in that fierce industrial competition of which he gave so vivid and impressive a picture. Or we might deliberately postpone all such practical studies, and, knowing how eagerly they will be pursued in later life and how narrowing and debasing they may become, we might try, while yet there is time, and before the hurly-burly of life begins, to plant deep in the minds of our pupils the sense of religion, the code of honour, the love of poetry and letters, of art and music and nature—of all the more refining and spiritual elements of life—in the hope of their surviving side by side with the engrossing pursuit of professional or mercantile success, or the baser pursuit of amusement, according to the noble ideal of Browning's quaint poem of "Shop"—"Sell and scud home be shop's affair":—

"Because a man has shop to mind
In time and place, since flesh must live,
Need spirit lack all life behind,
All stray thoughts, fancies fugitive,
All loves except what trade can give?

"I want to know a butcher paints,
A baker rhymes for his pursuit,
Candlestick-maker much acquaints
His soul with song, or, haply mute,
Blows out his brains upon the flute!

"But shop each day, and all day long!
Friend, your good angel slept, your star
Suffered eclipse, fate did you wrong!
From where these sorts of treasures are,
There should our hearts be—Christ, how far!"

But while in a half-hearted way we go a certain limited distance with Lord Rosebery, and a little way with Browning, on the whole we stick to the old lines, and train the mind upon subjects which bear directly neither upon business nor upon culture; and, as long as we do this, "teaching to think" ought to be our prime concern.

Every subject we teach, and every lesson we give, should be approached from this point of view—How can we stimulate and train the power of thought?

Now I wish to point out shortly two main hindrances to our doing this.

The first is the love of information. I take this both in the active and the passive sense. Actively, it is a great pleasure to a master to impart information. At lowest it is gratifying to his self-love. At best he feels he is interesting his pupils, and widening their minds. And then passively, all but a very few boys enjoy it. How quiet they become, and how seemingly attentive, when we drop the endless construe or too fatal repetition, and wander far afield; when the mention of a siege leads us away to Paris or to Ladysmith, or a forced march of Cæsar's suggests an episode in Lord Roberts's march to Kandahar.

I suppose the late William Johnson of Eton to have been one of the first and greatest of those who deliberately pursue this method of education. "I lectured them," he says, "on Church history, on the Roman theory of development, the Anglo-Catholic theory of tradition, the rational theory of tradition compared with the undoubted writings of the

Apostles. We made references to the First Book of Corinthians, which we are supposed to be reading. I told them about Cassian, Jerome, Martin of Tours, Benedict of Nursia, Gregory the Great, and reminded them of Clemens Romanus, Diocletian, Constantine, Theodosius, Boëthius," &c. And again :—"The hardest lesson in the week—Cicero on the proofs of creative providence. I had glanced at Whewell's Bridgewater Treatise on Astronomy, and had found the place in Bentley's lecture, 'Confutations of Atheism,' where he follows Cicero's argument against Lucretius. So I had something to say ; told them about Ptolemy, Copernicus, Newton, Laplace, &c. ; found that several of them gave all the credit to Galileo ; told them about Bentley and Boyle, who endowed the lectures."

Few of us could follow such a teacher except at a very long interval, but we have all, I imagine, some experience of the pleasure of imparting information ; though we do not possess the enormous stores of knowledge or the ready memory—or, perhaps, the intense application, for Johnson's flow of knowledge was carefully prepared and systematically directed—that make it a dangerous snare.

For tried by the standard of "teaching to think," as a snare we must regard it, unless it be kept within rigid limits. I have said that almost all boys enjoy it. But they do so in very different ways. Perhaps two or three in a form fully profit by it. They have some previous knowledge to which the new information can be linked. A few more are really interested and learn something. A large number are impressed by our cleverness and like being talked to ; but on the whole they belong to the majority, who regard this sort of thing as simply a welcome interruption of the labours of the hour.

It was my good fortune at Cambridge to be taught by a great teacher in two very different ways. On

Wednesday I used to form one of the large audience that heard Seeley lecture; on Saturday with eight or ten other men I used to attend his conversation class.

He was the most brilliant of lecturers. Every lecture was in its way a work of art. It was by no means a mass of information, but rather a discussion of some historical problem. To listen to him was in the highest degree delightful. But our attitude was a passive one. The thinking was done for us; and we had only to follow and admire the subtilty of the thought, the brilliancy of paradox, the exposure of fallacy, the breadth of reflection, and the keenness of insight.

How different was the conversation class! Far less—often, as it seemed, surprisingly little—ground was covered. But, with his easy mastery of the Socratic method, Seeley compelled us to think. And as we sat there, puzzled, dazed, confuted, convicted of ignorance and involved in contradiction, we gained far more than by listening to his lectures; we were taught to think.

The love of information is one obstacle to teaching to think. The "fear of examination" is another. If my pupils are to be examined by others this is obviously a potent factor. It is supposed to be a useful stimulus to the teacher. It is a stimulus, but on the whole a baneful one. But even if, according to the more reasonable method, the teacher examines those he has taught, the danger is a very real one. It is so pleasant amid the depression of the end of term—the sense of "the petty done, the undone vast" that clouds those last days—to find that one's form has done well in their papers, that they knew the translation, and the notes, and the history, and so forth, and that hardly anybody did really badly.

So it becomes a foremost object to have each subject thoroughly prepared, to see that it is "well got

up," to "cover all the ground," and at the cost of endless revision and repetition "to get it well into their heads."

But tried by the test of "teaching to think" this also "is vanity and vexation of spirit."

Let me try to give some concrete illustration of what I mean by teaching to think.

Suppose my form to bring up a lesson of several pages on the latter part of the reign of Edward I. My first impulse is to take them, as fully as time allows, through the whole of it, with question and answer, blackboard and note-books, covering the ground in a rapid survey. But suppose, instead of this, I take a single sentence, and try to get it thought about. For example: "Early in 1296 Edward crossed the border, captured Berwick after a short siege, and put most of the inhabitants to the sword, to avenge, as is alleged, the slaughter by the townsmen of the crews of some English ships which had entered the harbour too soon, and been stranded there."

First let the physical map of the British Isles be examined in order to determine the available ways of entering Scotland; not of course, right over the Cheviots, to be involved in the hilly lowlands, but either by Carlisle or by Berwick. Now compare the railway map, and observe the routes of the North-Western and Great Northern lines. Why did Edward prefer the East Coast route? He wanted not merely to plunder but to conquer Scotland, and therefore to strike at the capital, Edinburgh. Now the map shows that he could advance by the East Coast route far nearer to Edinburgh without entering hostile territory than if he went by Carlisle. This is one good reason; but there was another. What were those ships that entered Berwick harbour "too soon" as the book says? This would not be said of mere trading vessels, and in fact they formed

part of a fleet that was co-operating with the army. Which part of England was best provided with ships and harbours and sailors in the Middle Ages? Of course the east and south-east coasts, which were in touch with the ports of the Continent and the fishery of the North Sea. The western coast had a small trade with Ireland, but only became important when America was discovered. Now look again at the map, and you will realise how, if the co-operation of a fleet was needed, the army could be kept in touch with it, all the way from Newcastle to Edinburgh by the East Coast route; and how, by the Carlisle route, the fleet must become useless and be left behind as soon as the army entered Scotland.

The further question remains—What was the use of the fleet? It might, of course, be used to prevent relief by sea from reaching towns like Berwick or Leith if they were besieged. In Edward's invasion of Wales he placed a fleet at the Menai Straits, and so cut Llewellyn off from his base of supplies in Anglesea. But there was another use for the fleet. Of what sort of troops was Edward's army largely composed? Of armoured knights on horseback. Now the great obstacle to moving an army of cavalry through a poor and hostile country is the necessity of carrying bulky supplies of provisions and forage. But this difficulty is greatly diminished when the army is following a coast road, and is in touch with a fleet carrying supplies.

I have not exhausted the material for thought supplied by the sentence, but enough has perhaps been said to illustrate the method. Observe that everything stated above is to be got out of the boys, not told to them. They must think it out. This would take a long time; for boys think slowly, and many minutes would be spent in discussing and rejecting mistaken solutions of the various problems presented; and many points of interest in the lesson

would be left untouched. But if we are "teaching to think," and not "teaching to be examined," this is not an important consideration. But I will even go further, and say that with a wise choice of incidents a really better result in actual knowledge will be obtained from this intensive method than from a more extensive but more superficial study.

Suppose the lesson to be the 5th chapter of the Gospel according to St. Matthew. A teacher who wishes to stimulate thought will avoid attempting to cover all the ground. He might take the character of the ideal citizen of the Kingdom of Heaven as a leading idea, or he might choose some of the beatitudes, and contrast the views of our Lord with the views of his hearers, or of the average man of the world; or think out some of the obvious difficulties of the chapter, such as those about anger and about oaths; or expand the admirable hints given in the Bishop of Birmingham's exposition upon the "proverbial" character of our Lord's precepts. Or he might take the mere authoritative form of his teaching, and, contrasting it carefully, by a series of references to the Old Testament, with the form in which the prophets, whose successor he was supposed to be, delivered their message—"Thus saith the Lord," and "the Word of the Lord came unto me"—over against the authoritative "I say unto you" of Jesus, make it the main object of the lesson to fix in the minds of his pupils that Jesus "spake as never man spake," because he was more than man. But, whatever we select as our subject, we must avoid stating difficulties merely to announce their solution; and must try to elicit and guide the thought of those we are teaching, not hastily rejecting imperfect solutions, but following them out to their consequences, and imperceptibly leading up to the right point of view.

"And then," it may be asked, "when the examin-

ation comes on?" A sadly obvious question, but what a melancholy thing that it should have to be asked! An examination in the Sermon on the Mount! In vain shall we preach that religion is the life of God in the soul of man as long as we put a premium upon purely intellectual knowledge about it, coupled with the parsing of irregular verbs. For my part, I would abolish all examinations in the New Testament except for holy orders and theological degrees. They are a profanation of the most holy things. "Candidates will be required to satisfy the examiners in a book of Horace's 'Odes,' a play of Molière, so much Euclid and algebra and arithmetic—*and the Gospel of St. Luke.*" It is like hanging the Sistine Madonna alongside of a portrait from *Vanity Fair.*

I have digressed a little from my subject. For the truth is that when we teach the New Testament we have higher ends in view than teaching to think. For the pursuit of these higher ends, indeed, no rules can be laid down. They must be pursued not by rule, but by inspiration. Fine tact must control feeling, and seize the exact psychological moment—and it will not come always—at which to pass from the sphere of the understanding to the realm of spirit. The deepest teaching must come as if unexpected, and not as a "second head" or "an application." "Though it tarry, wait for it;" when grammar and history and exegesis are for the moment abolished, and out of the fulness of the heart spirit speaks to spirit. This is the crown and flower of all the teacher's work.

To sum up in brief—our system of education being mainly directed neither to "culture" nor to "business," but to the development of the intellectual powers by the study of subjects which belong only in a very small part to either category, we ought to make it our first object to teach boys to think. To

this there are many obstacles arising from our own defects in earnestness and in knowledge. But I have dwelt upon two that are due rather to our virtues than our vices—the love of imparting knowledge, and the ambition to see the details of every subject thoroughly learnt—the "love of information," the "fear of examination." I do not wish to be understood as condemning either of these. They preserve us from being dull and from being slipshod. Each in its own way and in its own place is good. But that place is not the first; and when we find ourselves flooding our Forms with information, or encouraging them in mere acquisition, then is the time to remember the paramount duty of "teaching to think."

SECTION II.

AUXILIARY STUDIES:—

IX. ENGINEERING.

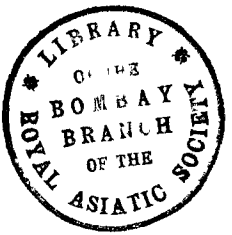
X. LABORATORIES.

XI. MUSIC.

XII. NATURAL HISTORY.

XIII. ART AND ARCHÆOLOGY.

XIV. LIBRARIES.



IX

ENGINEERING.

BY THE REV. F. STEPHENSON.

CRITICISM is playing its part manfully to-day, and there are few bodies that it has not dared to face. Of late it has devoted much attention to our Public Schools, and those ancient institutions are finding the rest and peaee of many years noisily disturbed. There is profit in the disturbance, and houses as a consequence are being set in order, not in readiness to depart, but in preparation for more useful work in the future. But the critics are pulling in different directions. As soon as the schoolmaster proceeds to teach Divinity, there are spectacled dons and examiners ready to shake their heads at his perverse conservatism, and, on the other hand, single-hearted mothers at home who decry his license. When he struggles with Latin, a general writes from abroad demanding in its stead subjects that score marks in the Army examinations, and retired Indian civilians at the club deplore the inability of their sons to quote Horace in their home letters. If he try modern languages, Professors abuse him for touching so lightly on derivations and ancient literature, and city men bewail the absence of proper instruction in modern commercial correspondence.

It is the same with engineering. A few years back parents demanded quick returns for the money they spent in education, and would be content with

nothing less than steam engines made by their sons at the age of sixteen. The schools yielded to the demand, spent money, built and equipped workshops, appointed fitters and masters, schemed a new curriculum, and sent boys home on motor cycles of their own make. The school workshops became full of life. Parents were satisfied, and the voice of the critic was no longer heard denouncing the merely theoretic training of the public school.

But the peace has been a short one; it has been a mere ten minutes' interval between the innings. The other side has already come out to take its turn in smiting the patient ball. They have begun, and we can be thankful that they have taken up the work in earnest. A report has recently been issued by the Institution of Civil Engineers putting forward the conclusions arrived at after most careful investigation by some of the most experienced authorities in the engineering world.

It recommends that in preparation for the profession a boy should not begin any special training until he is about seventeen years of age and has passed a leaving examination; that he should study at school advanced history and geography, essay and precis writing, English literature, colloquial French and German, a little Latin (up to the age of fifteen), mathematics (including practical and mental arithmetic, logarithms, and trigonometry); that he should attain a general knowledge of physics and chemistry, devote special attention to drawing and mensuration, and, as a recreation, acquire skill in carpentry, turning, and surveying. It laments the fact that unless a student has been through such a course at school, his first year at a technical institution has to be devoted to these subjects.

Side by side with this report an able article has appeared in the "Nineteenth Century" from the pen of Sir William White, on "The Education and

Training of Engineers." His recommendations may be summed up briefly thus :—To qualify for the engineering profession a boy should—

(1) Not leave school until seventeen, after studying elementary Latin, French, German, drawing, mathematics, elementary physics and chemistry, and English literature, and, as a guarantee of the thoroughness of his general education, carrying off a leaving certificate.

(2) Spend one year in workshops, devoting his evenings to study either in private or at evening classes.

(3) Spend three or four years at a college.

(4) Spend two or three years at practical work.

Thus at the age of twenty-four he should be fully qualified.

It will be obvious at once that the ordinary parent and Sir William White are at variance. It remains to be seen what a Public School can do to satisfy either or both ; and seeing that details of organisation in the various public schools differ, although the underlying principles may be the same, it is impossible to speak of all, and one school must be taken as a sample of others.

At a school like this, which has devoted special attention to its engineering boys—and it is probable that other schools run on very similar lines—a boy will find his course mapped out for him as follows. If he enter the senior department at thirteen, with only average ability, he will be taught Latin, French, mathematics, and the usual English subjects. Latin will soon drop out, and he will, while studying history, geography, English and drawing, devote himself particularly to mathematics, science and French. German has to be sacrificed on the principle that when the school hours are limited in number, and the curriculum in danger of being overcrowded, a real familiarity with one

modern language is more profitable and more conducive to future interest in it than a mere nodding acquaintance with two.

When he reaches the two highest forms he will be allowed to drop some of his science or French hours for practical work, seven hours in the week probably being the maximum allowed in the top form and four in the lower. That introduces the question of practical work. Most of it is voluntary, and done as a hobby in recreation hours. From the first the boy is encouraged to use the workshops at such times, and compulsory games are so organised as to allow him sufficient liberty for the purpose. A fitter is always present, and generally the engineering master, who has a classroom attached to the workshops for instruction in machine drawing, mechanical and electrical. The engineering plant includes a number of lathes, drilling, planing, shaping and milling machines, a power hacksaw and tool grinders (all driven by electric power), and a blacksmith's forge. Close by, in a separate building, is the carpentry shop. The boy is allowed to make what engines he likes. The usual ones are steam, gas and oil engines, dynamos, and motor-cycle engines.

As he advances he is introduced to the larger machinery that is used in a school that runs its own steam laundry, pumps its own water, and generates its own electric light.

In this way the Public School trains its engineering pupil. His attention is kept distinctly to the science of his subject, specially to mathematics and science, which may occupy eighteen hours a week, but the foundation of a wider education has been carefully laid. The workshops are employed to teach the boy the use of tools and of his own fingers, and to introduce him to the practice of accurate measurements. At the same time, the chance of building an engine of his own in a small

way not only stimulates his energies, but also does a very important work in showing him that his theoretical work, his acquaintance with mathematics and science, has a very real bearing on life, and is essential to future success. In this way the demands of the Institution of Civil Engineers and of Sir William White are more than met, and the Public School proceeds to ask that the boy may continue this course of study until he is eighteen. Experience shows that there is one weakness in the plan of training suggested by Sir William White. It is easy to say that between seventeen and eighteen a boy should enter large works, and keep the ordinary mechanic's hours, taking special care to devote his evenings to study either in private or at evening classes. In actual life he does not do so : the strain is too great : the boy is exhausted when his day's work in the shops is ended, and the more important side, the evening study, has to go. That study must therefore be done at school. The atmosphere of the school is more congenial to it than the surroundings of large works, and the boy can be made to understand that the object of his work here is to save him from remaining on the level of the ordinary mechanic. When a school can offer well equipped works of its own, and provide special time for practical work there, it is wise in recommending that the course be continued for an extra year under a special scheme.

A second consideration of importance is that the ordinary parent is not prepared to wait until his boy is twenty-four before he can be expected to make any substantial contribution towards supporting himself. Such delay is fully justified, and most desirable in the case of the boy of exceptional ability, who can look to distinct eminence in his profession. The Public School caters mostly for those whose means and brains alike are limited,

and attempts to combine the teaching of the science of Engineering in the classroom with practice in the workshops in such a way that at eighteen a boy may be ready to take full advantage of the opportunities offered him in large commercial works, and may neither waste six months in picking up as best he may from mechanics the purport of nuts, valves and cylinders; nor allow himself to sink in manners and morals to lower standards that may not unnaturally be prevalent among associates of a humbler class.

X.

LABORATORIES.

BY THE REV. T. NICKLIN.

THE hero in one of Mr. H. G. Wells' books, the estimable "simple soul," Kipps, was fortunate enough to be sent to an academy for young gentlemen, where science, according to the Principal's prospectus, was taught, and, it was insinuated by the presence of some test tubes in the entrance to the house, taught practically and experimentally. Kipps' practical experience, however, was, in the event, confined to inactively assisting with the other pupils at a demonstration which failed. Such an incongruity between profession and practice has, it is probable, never been presented by the Public Schools. If their laboratories half a century ago were, in many cases, deficient or absent, the venditation of them was absent also. To-day, if their presence and excellence are not known to the whole world, it is because professional etiquette disallows parade. It would be hard to find a single Public School of recognised position that has not a laboratory which, if not palatial, is yet adequately equipped for that end of science teaching that is regarded in England as educationally best.

It would be travelling outside the scope of this article to discuss in detail the objects and methods of science training, but it is necessary for a proper presentation of the facts in regard to Public School

laboratories briefly to touch upon the subject. It is a remarkable and significant circumstance that Germany, England and the United States of America have severally evolved a distinct type of science teaching. "The German teacher relies upon the lecture rather than upon the laboratory method (even in the German Universities only chemistry is taught practically). The newer schools possess laboratories, it is true, but very little use is made of them. The German teacher considers that it is better from a pedagogic point of view to avoid than to correct mistakes. It is better for the pupil to see experiments properly executed, and to be trained to observe and reason correctly by his teacher than to grope helplessly along in the dark, endeavouring to discover for himself. Life is too short for inventive methods. A child of to-day . . is entitled to the heritage of civilisation. The accumulated knowledge and experience of the race is his, to assimilate and make his own as rapidly as may be.' The shorter the period of adjustment, provided it is effective, the better for the child and the community" (R. E. Hughes, *The Making of Citizens*, in "The Contemporary Science Series," p. 253). 'The same view of the most profitable function for education to perform in the equipment of citizens for life has been stoutly advocated by Professor Perry as regards the teaching of mathematics.

On the other hand, in the United States of America, "The Heuristic method is becoming the accepted method of the best high schools, as it already is of the best colleges. There is, it is confessed, in the average high school, a great amount of pure memorising going on. The text book is still the source of all the instruction, but the days of this poor system are evidently numbered. . . . The best high schools generally possess two laboratories for scientific training in practical physics and prac-

tical chemistry. . . . The result of this scientific training of the best high schools, though poor if measured by the mass of accumulated facts, is, on the other hand, judged by a leading German educator to be very valuable, if it is considered as a process of true education. These American boys, though they know much less than boys of the same age from the German Gymnasium or French Lycée, possess a sprightly vivacity of intellect, a large share of self-reliance and independence, a keen love for intellectual pursuits, all of which would be looked for in vain in his French or German rival" (id., pp. 280-1). Of these Heuristic methods Professor Armstrong has for some time been the advocate in England, and, as will shortly be indicated, not without success.

The English Public Schools, as might perhaps have been expected, have given to their science training a form congenial to the national character. The German conception that teaching ought rapidly to hand on to the new generation the inherited knowledge of the present has hitherto been the underlying principle, while the initiative and vivacity of the American, it has been felt, would in English boys be engendered in other ways. The self-government of Public School boys has formed in them a capacity to govern and to take the initiative even superior to the Americans. The only doubt might have been as to the intellectual vivacity, and here, as will appear below, English Public School masters are not insensible to the danger of their old methods, yet see no sufficient evidence for making radical change. For, while adhering to the German theory that lectures and intellectual teaching must be the staple of the work, the English Public Schools have from the first made considerable use of the laboratory, and to-day that use is on a larger scale and more thorough in character than ever before.

The more progressive schools, at any rate, have so far listened to Professor Armstrong's persuasions that they have enlarged and refitted their laboratories, so that every boy who learns science at all—and in most schools it is now compulsory at some stage in the school curriculum—can and must have some practical experience of himself handling apparatus and repeating, verifying, or, under direction, initiating experiments. To give a perfectly adequate description of these laboratories—the neatness of their fittings and the elegance of their contrivance—photographs are needed. Something, however, can be done by words, and the following account, which describes a laboratory system such as can be found in many schools to-day, will show the reader what is achieved by those Public Schools that make it their study to teach science as thoroughly as any other subject.

In the first place, then, we find a physics laboratory in a separate and detached building of but one storey high—desirable conditions for exact accuracy in physics work, although the accuracy attainable by running stone supporting pillars underneath, deep into the ground, as is done in some laboratories, is an unnecessary luxury for schools. The building contains a lecture theatre, the desk ascending from the lecturer so that all may see, and seating thirty-two boys. A lantern and screen, and two blackboards are available. Behind is a spare room for the preparation of experiments, and the elaborate recording of a previous lecture or the like. Opening into both rooms is the laboratory proper, with two long benches (20ft. long, 54in. wide, 34in. high), so that thirty-two can be working simultaneously, when they work, as is usual, in pairs. A noticeable feature is the improved rail over the benches, which does not, according to the old pattern, run plainly over the centre of the bench, but projecting outwards

supplies two rails, each immediately handy to the set of workers on its side of the bench. Thus no time is lost in reaching for implements. At the same time the parallelogram of forces can be demonstrated by pullies running over these rails. A dark room, large enough for two at least to work in, completes the tale of rooms. The blow-pipe table, the sinks, the cupboards need only to be mentioned. Of apparatus we notice a barometer, a balance constructed to weigh to one hundred thousandth part of a gramme, a seconds pendulum, a ballistic galvanometer, and an Attwood's machine worked electrically —the last two superior to the requirements of ordinary boys.

We pass to a neighbouring building, and find at the top the chemistry laboratory. Again we find a lecture room, capable of holding at a pinch a hundred boys, or, if it be desirable that they have ample room for note-taking, fifty. Blackboards and lecturer's desk need again only to be mentioned. A lantern and screen are readily available. Behind the desk is again a preparation room, with a draught cupboard between the two rooms, and conveniently placed for the lecturer to have any odorous vessels set ready for him there till the moment he wishes to use them, when he raises the glass window and has them within his reach. From the preparation room we pass (after half-a-dozen lavatories) to a stock room, in which are also a number of balances for the use of pupils working in the adjoining laboratory to be presently described (a few more delicate balances are kept in the preparation room). Finally we come to the laboratory proper, which has recently been enlarged with the object of ensuring that every boy who learns chemistry, however little or however elementary, may do some practical work—in other words, to comply with the requirements of the Heuristic method, to which, as has been said, Pro-

fessor Armstrong stands sponsor. Besides more laboratory benches, so that thirty-six can conveniently work at once, we notice, in addition to the old draught cupboards, a new double cupboard served by a single flue above. It is superfluous to add that drawers, fittings, and apparatus of every sort are provided in the completest fashion. In some laboratories, indeed, stools are provided, but at the majority of schools probably they are not; it is found that they are not wanted, since a boy seldom spends more than an hour and a quarter continuously in the laboratory. Indeed, it is believed that the most profitable disposition of the time assigned to science is, first, demonstration in the lecture room, then a period of practical work in the laboratory, and finally an elaboration of the rough notes taken at the work-bench. Original work is seldom within the capacity of a Public School boy; the laboratories are therefore planned for the instruction of boys from the first rudiments to a stage short of original work. At first, as might be expected, breakages are a heavy item in the accounts; but it is usual to make an inclusive charge, and supply all that is required. Beginners are often doing little more than learning the use of their fingers, and in some cases, it may almost be said, testing the strength of glass. And it is here that most English masters are watching most narrowly the effect of the Heuristic method. Many boys, as experience shows, will do anything to avoid intellectual effort, to evade intellectual comprehension of a subject; if they can substitute a mechanical process they will. In arithmetic this inclination may readily be detected; it is believed that it is a danger in Heuristic teaching. Boys like to do in the laboratory what may be called the equivalent in science to making mud-castles at the seaside. Hence English teachers advocate a compromise between the German system of lecturing and the American

system of re-discovery. That the latter system produces keenness is admitted; the nature of the keenness is questioned. The Public School, unlike the Technical School (where much is learnt, virtually, by rule of thumb), aims at intellectual development and training, and (although it would be an improvement—it is doubtful if parents would sanction this —if means could be devised for making the more advanced pupils into additional demonstrators) there is no question of the superiority of the Public School science course for this purpose. This course is, in brief, as follows:—(1) The study of gases, when the handling of apparatus may be easily learnt; (2) the simple calculation of equivalent weights; (3) volumetric analysis; (4) the preparation of simple compounds, and the analysis of unknown substances; (5) in the case of those who carry their study further, gravimetric analysis. Thus trained in the laboratory and the lecture room the Public School boy is, according to English ideas, sent into the world with the combined advantages of German and American methods, the actual knowledge of the German and the keenness of the American, the book-study of the former and the manual training of the latter happily united.

XI.

MUSIC.

BY P. DAVID.

MORE than forty years ago Edward Thring, then head-master of Uppingham, said in a letter to the writer of these lines, "It has long been a matter of great interest to me to make music take a proper place in English education." What was it that made Thring, himself quite unmusical, take such a view of the educational value of music? There was something of the prophet in this man; he felt the advance of utilitarianism long before it secured a hold, and he looked to music for an ally in his lifelong fight for the religious, moral, and intellectual ideals, which he considered the only true basis of education. The task of giving to music its "proper place" in the curriculum of an English public school was not an easy one. Tradition and prejudice were dead against it. It cannot be said that music was entirely unrecognised in the schools. There was an organist and music master attached to most of them—the boys sang in the chapel services, and a few took private lessons on an instrument. Irregular and voluntary efforts led to occasional concerts, which were often conducted by a musical amateur, while the organist acted merely as accompanist. Music was an extra subject which nowise entered into the life of the school, and was not subject to its discipline. The music master himself was more or

less an outsider. Under such conditions it was impossible that it should take root. A first step in advance was made when at some schools musical societies were formed under the leadership of the music master and the management of a committee of masters and boys. These societies have done and are still doing good work ; but having no official recognised position, and depending on voluntary membership and attendance, they cannot be considered to have solved the problem of teaching music at schools. This could only be done by giving to music a recognised place in the curriculum, and Thring was probably the first head master to do this. He made his music master a member of the regular staff, he allotted a fair number of hours in the week to singing-classes, and made attendance compulsory for the members of those classes. Instrumental music pupils were subject to the same discipline. Every boy who entered the school had his voice and ear tested, and, if found fit, was enrolled in the choir. Similar regulations prevail at the present time in a great many schools, though such was not the case 40 years ago.

Further, the music master must have a free hand in the choice of his method of teaching, and especially in the selection of the music to be studied and performed. This is most important, because the prevailing notion among the general public was then and, to some extent, is still, that music, though perhaps a nice accomplishment—a harmless source of amusement for some few boys, especially those who for particular reasons were unable to take much part in athletics—was not a subject of serious import in education. Even musical people thought that it was useless to try to interest schoolboys seriously in music. A wise man has said in reference to books : "For the young the best is just good enough"—and this holds good for music as well as for litera-

ture. Who would maintain that silly, worthless books were good enough for young people? The idea is absurd. Then why should shallow and trivial music be put before them? No! it is the duty of every teacher of music to offer to the young from the beginning nothing but the very best, and to impress on his pupils that music is not a subject to be trifled with, but must be taken up in good earnest or not at all. It is a mistake to think that the schoolboy of average musical capacity will not respond to such an appeal. There are few good things in music which he will fail to appreciate and to enjoy, when properly led, if sufficient time and opportunity be allowed. It need not be added that the progress of musical education will be a gradual one, as in every other subject.

In order to give an idea of what can be done at a school, we here give a list of the works studied and performed in the course of years at one school we kno.w :—

I Choral Works.—Handel: *Messiah, Judas Maccabæus, Sampson, Saul, Joshua.* Mendelssohn: *St. Paul, Elijah, Athalia, Lauda Sion, Christus,* Psalms 42 and 95. Bach: *Christmas Oratorio* (Parts I. and II.) and four Church Cantatas. Haydn: *Creation* (Parts I. and II.). Bennett: *Woman of Samaria.* Stanford: Hymn "Awake my Heart."

Handel: *Acis and Galatea,* Selections from *L'Allegro* and *Alexander's Feast.* Gluck: *Orpheus* (Act II.). Mendelssohn: *Antigone.* Bennett: *May Queen.* Gade: *Earlking's Daughter* and *Spring's Message.* Bruch: *Fair Ellen.* Coleridge Taylor: *Hiawatha's Wedding.* Stanford: *Revenge.*

A number of smaller works, such as Schumann's "Gipsy Life," choruses from *Fidelio, Zauberflöte,* and *Freischütz,* a fair number of glees and part songs, some of them of local origin and interest.

II.—Instrumental works—Ten symphonies of

Haydn; four (including the Jupiter) of Mozart; Beethoven's first, second, third, fifth, and eighth symphonies. Bach's D major suite. Overtures.—Gluck: *Iphigenia, Alkestis.* Mozart: *Zauberflöte, Don Giovanni, Figaro, Seraglio, Titus, Idomeneus, Cosi fan tutte.* Beethoven: op. 130, *Prometheus.* Méhul: *Joseph.* Schubert: *Rosamunde.* Boieldieu: *Dame Blanche, Caliph of Bagdad.* Auber: *Le Maçon.*

Smaller orchestral works.—Schubert: Ballet music and entr'acts from *Rosamunde*; ballet-movements of Gluck and Mozart; Reinecke, Tonbilder; and others.

It will be asked, how it is possible with schoolboys to accomplish as much; and it must be granted that the difficulties to be overcome are very great. There is, to begin with, the constant change of *personnel* in the choir: the trebles of one term are the altos of the next, or else, as is more frequently the case, they are altogether lost when, after one or two terms' service, the voice breaks. There is always an extreme scarcity of tenors, and the basses, as a rule, are rough, their voices unsettled. A considerable percentage of new boys have never learned the notes, yet they are expected to join in singing difficult choruses. It will be easily understood that it requires much patience and a great deal of management to extract from such material tolerable musical results. Similar difficulties exist with the school orchestra—if one can give to perhaps a dozen violins, two or three 'cellos, with the possible addition of a flute and a clarinet, the ambitious name of an orchestra. But, such as it is, the orchestra is generally a most popular institution; the fiddlers are eager to qualify for it and do not grudge time and trouble for rehearsing. In order to give during the term's practices a fair idea of the works in hand, and to make them intelligible, the parts of

the missing wind instruments should be played on the piano or harmonium. Without such an arrangement the rehearsals would have little educational value. Wherever possible, a competent double bass player—by preference one of the music masters—ought regularly to assist. For the final concerts it is of course necessary to engage professional wind instrumentalists. That under such conditions the musical results must vary a great deal is obvious. There are periods of considerable success, followed by periods of depression when talent is almost absent. In any case the music master, like every worker in education, has to begin afresh with each generation, and so cannot well get beyond a certain point of efficiency. The performances should certainly be good enough to give a fair idea of the compositions performed; and even if the standard of execution is not high, it will be understood that the work is intended in the first place to benefit the performers themselves, and to interest an audience which is naturally uncritical. The conductor will know how to impart life and warmth to his little band, and then the young executants will soon catch fire and communicate some of their enthusiasm to their schoolfellows. If the principal rehearsals are held at a time when the rest of the school is disengaged—at Uppingham they take place on Sunday evenings—the more musical boys soon form a habit of attending as listeners, and in this way get thoroughly familiar with the works that are practised, and lay a foundation for a great deal of future enjoyment.

In addition to the concerts, there have been instituted in some schools regular organ recitals, and even performances of chamber-music. It cannot be denied that the latter appeal to a limited number of boys only. Classical chamber-music appeals to but a small public, only that of the really musical people.

Boys are no hypocrites. A boy was once overheard describing such a performance as "The usual rot—fiddles." At the same time it does boys no harm, it is even a wholesome form of discipline, if now and then they have patiently and respectfully—to outward appearance at least—to listen to good serious music, and for many a one it is an opportunity for discovering in himself the capacity for enjoying it. At Uppingham certain works, such as Schumann's Quintet, the Kreutzer-Sonata, and a few others are decidedly popular, and are often asked for by the boys; and movements in quartets of Haydn, Beethoven, or Mendelssohn have on some occasions roused genuine enthusiasm, and had to be repeated. Such facts ought once for all to do away with the fear that good music is thrown away on the schoolboy. All he wants is to be judiciously led.

In the list of works studied and performed at one particular school, as given above, the almost entire absence of works of the most modern school of composers will, no doubt, be noticed. It is not accidental. These works are, with rare exceptions, so complex and intricate in form and harmonies, so difficult to understand; the treatment of the voices is frequently so little vocal, and the general effect dependent so much on elaborate orchestration, that, quite apart from their intrinsic value, these works are quite beyond the mental capacities or the executive ability of schoolboy performers and listeners. The literary taste of the young is not, as a rule, developed by the study of Swinburne, Walt Whitman, Ibsen, or Bernard Shaw. No, they are rightly encouraged to read Milton, Shakespeare, Walter Scott, and Tennyson. And so in music a beginning must be made with Handel and Bach, Haydn and Mozart, leading up to Beethoven and his immediate successors, Schubert and Mendelssohn. The works of these classical masters are comparatively simple

and transparent in form and harmonies, easy to grasp and not too difficult to execute.

Handel's great oratorios especially form an excellent foundation for the development of a sound, healthy taste. Their popularity and the universal familiarity with Handel's music is a precious possession of the English nation, such as hardly any other enjoys. The appreciation of it seems to come quite naturally to the English boy. *The Messiah, Samson, Judas Maccabaeus,* along with Mendelssohn's two great oratorios, ought to form a regular cycle for every generation of schoolboys to work through. It need not be feared that this would lead to one-sided conservatism—it will only afford a sound foundation for further developments.

There are occasions, such as a summer concert, sandwiched between luncheon and a garden party, when it would be entirely out of place to offer a programme of very serious music. We have a great deal of light, but refined and graceful music, both English and foreign, which has a perfectly legitimate place by the side of more serious works ; to ignore this would be sheer pedantry and unwise as well. But these lighter things must bear to the more serious music the relation of a dainty dessert to the substantial meal. It will not do to feed on sweetmeats only. At the same time, everything commonplace and vulgar must be rigorously excluded. Bad art is as immoral as bad literature—a musically bad hymn-tune is harmful, however unconscious of the harm done the great majority of those who sing and hear it may be. Instead of the elevating and refining effect of such fine old tunes as the Old Hundredth, St. Anne's or Luther's Hymn, many modern hymn-tunes, and those, unfortunately the most popular ones, put a sickly sentimentality in the place of true feeling and not infrequently strike the ear as echoes of the drawing-room ballad. Here evidently

is a field for the reforming influence of those who have in their hands the management of music in our public schools. That here also they must proceed judiciously and warily need hardly be added. The Hymn-book for Public Schools, which has lately been published, is certainly a step in the right direction.

In taking an all-round view of what is done in our public schools towards the spreading of intelligent understanding and sound taste in the domain of good and serious music, we cannot doubt that great progress has been made of late years. The public school boys of to-day are the men who will influence and lead the next generation of Englishmen ; and if we can give them appreciation and love and respect for music, they will take it from school to the Universities or into any other sphere of life. So the good seed will be scattered over the country far and wide.

XII.

NATURAL HISTORY.

By F. W. Headley.

If the study of natural history is to be pursued with success at a public school, certain conditions, not too often found in combination, are essential. The school must be in real country, not in a dubious region on the outskirts of a big town, and the pursuit of it must be encouraged by those in authority. As far as possible the boys must be allowed freedom, for if call-overs and other restrictions are multiplied unreasonably, the young naturalist, entangled in a spider's web of regulations, may be unable to follow his bent. There must be among the masters some who take a real interest in natural history, and there must be a fairly good museum.

In all these points Haileybury is well off. First and foremost the school is in genuine country. Though it is only 19 miles from London, yet to the west and south-west lie great stretches of woodland interspersed with occasional meadows where hardly a cottage is to be seen, and where for miles you hardly meet a human being. Moreover, just outside the college gates there is a good deal of wild unenclosed land haunted by numberless song-birds. Towards the east, it is true, you descend, before you have walked far, into the valley of the Lea, up which London is too rapidly extending. Yet in the Lea Valley herons, and occasionally snipe and wild

duck, may be seen, and when you cross it and explore the land beyond you are again in genuine country.

In the near neighbourhood you have woods, river meadows with occasional reed-beds, and arable land. Here, then, a boy has a fair chance of developing the hunting instinct, on a modified form of which, adapted to the demands of civilised life, his efficiency in after years so largely depends. The man of original research, even when his hunting ground is bounded by the walls of his laboratory, is the lineal descendant (in mind and character) of men who roamed through forest and over moor and lived by the chase. In the boy the hunting instinct should be developed, and guided too. He does not readily limit himself to a laboratory or a museum, or even to organised excursions.

And in this connection it cannot be too much regretted that in many preparatory schools the tendency is to coop boys up more and more. During play hours there is always a master "on duty." The boys are always in leading-strings, not making occupation for themselves, but waiting for orders; not trying to find things or invent amusements, but immeshed in the trammels of a system. Excellent as very many of these schools are in other respects, a change is wanted here. To this system, enforced during the years when character is either developing on its natural lines or is being stunted for want of space and freedom, I trace very largely the fact that so many boys have very little bent of their own.

Though out-of-door natural history is the great thing for a young zoologist, yet a museum is an important school institution. It helps to teach him the significance of the things he discovers for himself. Without a museum, and without instruction, he will not be able to make out where the small fragments

of knowledge due to his own youthful researches find their places among the great discoveries of science. But if he learns only by means of instruction, his knowledge will have no solid basis. His own explorations and observations make his knowledge a live and genuine thing. What he picks up in a museum and by the help of his instructors widens it and gives it proportion. The Haileybury museum is, unfortunately, much smaller than it should be. But it contains hardly anything that is not instructive. Moreover, it is strong in marine types, so that boys are able to realise the fact that the sea is too rich in life, too rich in forms of life that have no near allies on land or in fresh water, to be neglected by any one who aspires to be called a zoologist. They get to know something of starfishes, hydroids, and ascidians, and this may induce them to use their opportunities when they are by the seaside.

It is not enough to know the outside appearance of an animal. Too many ornithologists limit their studies to the outside of the bird. The bird is a flying machine, and should be studied as such. He is also a musician, and this side of his life is too interesting to be neglected. Since a boy is naturally a hunter, and since birds'-nesting is a kind of hunting, he takes to it naturally, and often limits his ornithology to that. The songs of birds boys do not trouble themselves about—songs are intangible things which cannot be collected and shown as trophies—but occasionally it has been found possible to give a prize for proficiency in distinguishing the notes of the different species. For the study of birds' songs the country round Haileybury is first-rate. All the resident songsters are common, and most of the migrants, from the nightingale and the blackcap down to the chiff-chaff. The birds of prey, on the other hand, have been reduced by the gamekeepers to vanishing point, or almost to it. It is a rare

thing to see a magpie's-nest within a radius of three miles.

Mammals are few in number in Britain, and it is difficult to arouse much interest in them. Only very occasionally can a boy be found to collect voles, shrews, moles, &c., in spite of the fact that an Old Haileyburian offers a handsome prize for a reasonably good collection of skins. The want of interest in mammals is partly due to the fact that a boy likes to collect what others are collecting, so that he may compare notes with them.

It is most desirable that boys should keep notebooks or pocketbooks in which to record what they observe. It is very difficult to get this done unless it is encouraged by the publication of every observation, even the most trivial, with the observer's initials —*e.g.*, that A.B.C. found a blackbird's-nest rather earlier than anyone else. This system may be good —some schools where it is regularly established turn out some really good naturalists—but as to this particular method I have always had doubts. Ought this plan of claiming priority, whether by publishing in the *Zoologischer Anzeiger* or the report of the school Natural History Society, to be necessary for naturalists who are supposed to be quiet investigators working at their own subject for the love of the thing? But there is plenty of encouragement given here to observers. We do not trust to unstimulated zeal. There are prizes offered for good work of any kind bearing on natural history, whether it is done in the term time or in the holidays. We have besides a *Fauna and Flora* of the neighbourhood, bound in a strong but flexible cover, so that it can conveniently be carried in a coat-pocket. It contains lists of our mammals, birds, reptiles, amphibians, rotifers, flowers, and it is inter-leaved so that new observations can be noted. It is sold to members of the Natural Science Society at less than half cost price. This

Fauna and Flora is of much more practical use than lists published in the annual reports, which are not bound suitably for carrying in the pocket. Some of our boy naturalists have contributed a great deal to it. Any new discovery is noted in a copy kept specially for the purpose, and is printed in the next edition.

Egg-collecting requires no encouragement. But a good deal is done to humanise collectors. All buying of eggs is forbidden, and a fair number of boys, when appealed to, join the society for the protection of birds. There are generally a good many moth collectors. In some public schools the boy who carries a butterfly-net loses caste so much that no one dare do it. But it has never been the case here. There are occasionally boys who study molluscs and make collections of shells. But this is rather an exceptional phenomenon. The neighbourhood is particularly rich in microscopic pond animals, such as rotifers and small crustaceans, but, as a rule, the study of these does not thrive here. Nor are botanists plentiful. Botany is not exciting. A flower does not run away and require catching. Still, there are a few keen botanists, forming a botanical section that has meetings at least in the summer term. The neighbourhood is very good for flowering plants.

Every third week there is a general meeting of the society and a lecture. These lectures deal not only with natural history, but with any scientific subject. The correct title of the society is the Natural Science Society, and it is well to give this a wide interpretation. Boys are not specialists, and a large percentage have not yet found out their own bent.

Every week there is a meeting in the museum of those who make a rather more serious study of zoology. They draw from the specimens and learn something of comparative morphology. I take

typical specimens from the Protozoa and from all classes of animals up to mammals, and make clear, as far as possible, the adaptation of their structure to their mode of life. For teaching purposes the museum is well equipped, since all the main classes, except the unicellular (of which live specimens are easily obtainable) are fairly well represented. For skeletons of large animals, such as the horse, there is, of course, no room, but typical parts, such as the skull and the legs, fore and hind, are there. Exotic animals are excluded, unless they have some very special interest. For instance, among foreign birds, the apteryx, the hoatzin, the motmot, and a few others are admitted.

Expeditions are made every year, the general ones almost exclusively in the summer. There is always one to the Zoo, sometimes to the Natural History Museum at South Kensington, sometimes to Woolwich Arsenal or to the Great Eastern or North London Railway works. In the matter of excursions it is found wise not to narrow our field too much. The photographers have their special expeditions to places of interest in the neighbourhood. As a rule photography is pursued as an art or an amusement, not as the handmaid of science, but occasionally good photographs of birds' nests or trees are taken.

There are a great many boys, especially among the more intellectual, who are not prepared to devote much time to natural history, even though they are interested in it, especially when they get into the Sixth Form and are working for scholarships. They are either too busy, or think that they are. It is a great pity that they should give up natural history altogether, as often they are much inclined to do. For the benefit of boys of this sort, as soon as they have attained to the Sixth Form there are special meetings at which informal lectures are delivered.

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Sometimes these lectures deal with questions of natural history pure and simple, but often the range is wider, and they treat of anthropological or psychological matters. A prize is given for the best essay on the subject opened up by the lecture. These special meetings extend the mental view of those who attend them and retain their allegiance to the Natural Science Society. It is no small thing that they check the tendency that shows itself more or less strongly at all public schools to look upon natural history as a lower school subject.

XIII.

ART AND ARCHÆOLOGY.

By M. J. Rendall.

So long as Greek is still the main gate which leads to the University, and public school boys are constrained to spend many hours upon that language, it is to be hoped that we cherish not a little of the Greek spirit in our education. We may, then, not unfairly write at the head of this brief enquiry Pericles' great summary of the aims and ideals of Athens, "The School of Greece." After dwelling upon the liberty which is not licence, and the open career and the gay courage of his citizens, he sets out their literary and humanistic ideals in the well known epigram, which defies translation, *φιλοκαλοῦμεν γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας.*

It is this love of *beauty*, free from the "gaudy and lavish magnificence of barbaric ornament" (for so the great Rugbeian scholar interprets the thought), which seems to form one half of the Greek ideal, and which has been slowly and painfully seeking its own place as a helpmeet of the sister science of "Philosophy," while both are confronted by the manifold and urgent appeals of a utilitarian age.

The author of "Tom Brown," if we remember right, had little sympathy with this Athenian aspect of education, but, it would appear, he was somuch concerned with setting out the moral aims of his master that the intellect appears to play a small part

in the development of his boys. Indeed, we doubt if the teaching of art as a school subject was ever taken seriously until the "seventies" or "eighties," and it has hardly yet reached its majority in any effectual sense of the word.

But, after all, if we were asked what was the main artistic influence on the lives of schoolboys, we should answer unhesitatingly their buildings and the country in which they are set. No one who is but partially familiar with our public schools can appreciate the charm, the variety and the splendour of their surroundings.

Even a tripper may have gained a nodding acquaintance with the Gothic chambers and sun-dyed walls of Winchester, the royal towers and royal river of Eton, the glorious sunsets from Byron's tomb in Harrow Churchyard, or the cathedral home of Westminster. Many may have some knowledge of Sherborne Priory, of the Norman arch at Canterbury, of York or many younger grammar schools, rich in historic association; but does he know other less boasted attractions? Has he seen the rhododendrons flash across the bathing place at Wellington? Has he listened to the undersong of the birds in Bradfield Theatre? Has he watched the shadows creep across the grassy knolls that cluster round Giggleswick?

There is hardly an English school which is not set in lovely surroundings, which not only offers a dozen architectural excursions to the Archæological Society, but, better still, supplies countless lovely walks or rambles to those who still retain some sympathy for the wild flowers and wild creatures of their own country.

Here, at least, our founders would seem to have borne well in mind Athenian ideals; "then will our youth dwell in the land of health, amid fair sights and sounds," says Plato, "and beauty, the effulgence

of fair works, will visit the eye and ear, like a healthful breeze from a purer region, and insensibly draw the soul even in childhood into harmony with the beauty of reason."

Surely it is not blind patriotism which convinces us that no other country can offer a tithe of the attractions, both of nature and architecture, which England has lavished upon her great public schools. Take, for instance, France at her best. Take two names which Matthew Arnold has made illustrious, Carcassonne and Sorèze; the former borrows a unique lustre from the old Cité across the river, that "vignette from *Ivanhoe*," while the saintly presence of Lacordaire hovers round Sorèze; take the calm seclusion of the Collège de Juilly in the north, with its lake, its avenues, its memories of Bossuet, and its statue of S. Geneviève:—even these historic institutions offer no *ensemble* of old buildings and wild country which can compare with the best which we have to show. It is our own fault if we do not make a wise use of our inheritance.

We have dwelt upon this aspect of school art education partly because it has a universal and immense influence upon the romantic temperament of youth, partly because it affords the only true and real basis on which art teaching can rest. With such surroundings an artist has not to create, he only needs to elicit and direct enthusiasm.

But there is one other source of artistic inspiration which some of our great schools possess besides their libraries, which have always reserved a few niches for busts and some wall space for reproductions. In the last twenty years of the 19th Century there sprang into existence at least five school Museums, temples of art and science, built on generous lines from the pious donations of alumni, and designed in at least three instances to commemorate a great benefactor to the school.

The external architecture of these buildings is ambitious, original, and not unsuccessful, while internally they offer splendid accommodation, not only for birds and beasts, which do not concern us here, but for the masterpieces of the great artists of the world, which stand there in bronze, in terra cotta, and in plaster, or are stored in cabinets and folios manifold. Pheidias and Polycleitus, Michael Angelo and Verrocchio, all are represented. Mediæval painting and architecture, too, are set forth in a carefully arranged sequence. Harrow can boast her splendid "Wilkinson" collection of Greek vases; Rugby has a sketch by Turner, but such originals are necessarily rare.

So much is practically common to all, but here we part company. Museums would seem to diverge into two types, which may be called the "classical" and the "romantic": those which confine themselves, like Winchester and Harrow, to a few definite lines, and cling to a somewhat austere arrangement, and those which, like Rugby and Charterhouse, bring every age and every art within their scope, and seek for order amid disorder. British short swords, Hindoo pottery, Ghiberti's gates, Toby jugs, mezzotints, Soudanese weapons, drawings by Leech and Thackeray, sketches by "old boys," photos of the Rugby elms that are no more, such are some constituents of the medley which seeks to enlist the interests of some vacant mind in a "romantic" museum.

In a "classical" museum a boy can train his eye to severe forms and chaste outlines by wandering past the Discobolus, the Praying Boy, the resting Hermes, until he has learnt to think away the crude envelope and penetrate to the master's thought, and he will find nothing more incongruous in their neighbourhood than the mediæval echo of their ideas in the "slave" of Michael Angelo or the "singing boys" of Donatello.

There is one other adjunct to a museum, of the first importance and utility, namely, a lantern room, which implies a magic lantern, and sets of slides to illustrate the great statues, buildings and pictures of the world.

We live in an age of reproductions ; we know, or may know, the Greek and Roman masterpieces through photographs and lantern slides better than many Greeks and Romans ever knew them.

But, if it be said that the austerity of ancient sculpture, which is one of its greatest charms, renders it less immediately attractive to the young, while little unfortunately remains of their pictorial art, this is not the case with Gothic Architecture and the whole world of Renaissance Art. Here the appeal is immediate and irresistible.

Above all, the immortal youth and bright gaiety of early Renaissance painting, with its noble ideals, its poetry and emotion, affords a series of fascinating themes for a lecture, which in one or two schools have proved a distinct success. So excellent, too, are the slides of some Italian photographers (who in this respect leave their French and German rivals very far behind), that thus every touch of, say, Michael Angelo's brushwork stands for the first time revealed to our eyes. So intelligible, moreover, to English boys is the world in which these artists move, that a Fra Angelico or Tintoretto almost tell their own tale and need little more than a few words of sympathetic interpretation.

It is not unusual for the Drawing School to form a part of the Museum, but in one case, at least, the generosity of an old boy has added a splendid studio to those numerous artistic endowments, those "recreations after toil," which are becoming the heritage of English public schools, as they were of Athens.

Such, in outline, is our environment—what use do

we make of it? Do these bones live? What occasional or systematic instruction is given? What scope does inspiration and enthusiasm find?

This brings us to the centre of our theme, the soul of our body artistic, the Art Master.

Time was when drawing and painting were but elegant extras, taught to the few by some eccentric who was no member of our body politic, but went and came with little of the brilliance but all the irregularity of a meteor, treated with indulgence rather than respect by those who hardly counted him as a colleague.

We have changed all that. Since the exhibition of '51 and the establishment of the South Kensington Museum in '54, to say nothing of various artistic movements, gradually art has claimed her true position; the art master is becoming recognised as a very important member of the staff, as the head of his department, who has a right and a desire to step into that arena where many subjects daily meet in honourable and chivalrous tournament. He fights for his lady, and mainly according to his enthusiasm and success will the fine arts flourish in the school.

In the first place, he has a fair chance now; for a careful enquiry gives the result that about one-fifth of the boys in the chief schools are at present learning drawing or painting; to take one instance, about 250 boys at Eton (between the ages of 14½ and 15½) have been so employed since 1885, thanks to the enlightened efforts of Professor Huxley. It is usually the lower boys who are thus put through the compulsory mill, so that talent can be discovered in good time and duly fostered and directed.

Rugby, which has shown and maintained the energy of a pioneer in this matter, allows art to be treated by senior boys as a special subject, to which they may devote about six school hours per week. In other schools the specialist receives less encourage-

ment. Except for the two lessons per week to which we have referred, art has no right to the sacred lawns and safe pastures of "school hours"; she must come out on to the common and fight for dear life, not only against various school societies and the gentle art of music (music and drawing are frequently regarded as alternatives), but also against the robuster sciences of military drill, cricket, football, racquets, and all sorts of pastimes. The enthusiast will, however, find time for his lessons, and the boys who are keen will make time.

Such are the opportunities and the difficulties of our art teacher. Can the right man be found, and what qualities must we look for in him?

He must, first and foremost, be an enthusiastic artist himself, and keep his enthusiasm alive by perpetual use of brush and pencil. But he must also have the impersonal ambition, the teacher's enthusiasm, which Plato has so well defined—"the desire to sow good seed in a fair soil." These are the two essentials.

If he has also a wide and accurate knowledge of the theory and history of art, some gift of exposition, a saving touch of humour, and a spirit that does not grow old, such qualities are of immense value.

He had better not be a superlative performer, or he will find his energies flowing equally in two directions; whereas he will need during term-time to give his best without stint to his pupils.

He will need ready speech and use of the blackboard for his classes; these may be conventional and dull as lead, or bright and varied as boyhood itself. The "early stage of design, 'memory' drawing, decoration of vases, all animal forms, stencil pictures of tournaments, hunting, processions, &c., illustration of posters, translation of photographs into pictures," such are some of the subjects which an experienced master finds vivid and attractive with his

classes or with individual boys, while sketching from nature is a delightful necessity, which our environment almost imposes upon us.

But, oh! headmasters, set your artist free from geometrical drawing. It is not his subject, but a branch of mathematics, which the necessities of our curriculum have wickedly tied to him, like a tinpot to a dog's tail, one of those kinds of imposture which masquerade as that which they are not, and do much to stifle and spoil the reality.

He will be at home in the Museum; he will organise, perhaps, loan collections from South Kensington or from private owners (this has been done with good result at Rugby and Winchester); he will talk and lecture about any of his private fads, engraving, architecture, Japanese prints, nay, even photography; he will at times secure external lecturers to give a series of talks on painting (as Mr. Roger Fry and others have done at Harrow); he will encourage and guide the efforts of other masters, whose zeal is perhaps more pronounced than their knowledge. In fact, he will make his drawing school and Museum hum with life.

It may be said that we have drawn an ideal picture; but there are already men of this type at work in several places, and we venture to prophesy that another generation will accept the "Art Master," with this extended scope, as a natural and indispensable adjunct of all our great schools.

It remains to say a few words about Archæology, which has, indeed, no necessary connection with Art; but in public schools, where the science of Archæology, by which we imply epigraphy, topography and similar subjects, can have little place, the word has come to be nearly coterminous with "Ancient Art."

Here our art-master can be of much assistance; but, after all, it is the classical masters to whom we

must look to enliven and enlighten their work by introducing no small element of this into their teaching.

True, archæological societies, which exist in most schools, are of great use as an occasional stimulus; they teach boys how to explore their own neighbourhood, and enjoy old houses and old churches with an intelligent and discriminating enthusiasm. They can also organise lectures on Greek and Roman art and excavation.

But, we repeat, it is the classical masters with whom the chief opportunity and the main responsibility lies. Do they use it well? We fear they do not.

There are people, young and old, to whom true knowledge comes largely through the eyes, who never appreciate the spirit of a character or a period in history until they have seen some objective picture of the one or the other; while there are few indeed who do not gain, not merely pleasure, but an enhanced sense of life and reality from such vivid illustration.

To all such people, photographs, medals, even casts all tell their story, but the magic lantern is by far the most eloquent and attractive of showmen. Here we have a true magician, who can give, not life only, but double and treble life—all things else are for the moment dead—to his puppets.

Here, then, is the chance, but very few masters seize it. It must be convention, or apathy, or modesty, or "sheer ignorance" that allows a teacher to study, let us say, Thucydides' account of Pericles and his age without any serious effort to set the Parthenon and the Elgin Marbles before their eyes. We can only echo the words of one who has grown grey in teaching, a great authority himself on art. "Hundreds of boys leave this place without knowing that a great part of the Parthenon frieze is fixed round our walls."

While, as for our schoolrooms themselves, with some striking exceptions, masters would appear to have misrendered the motto of Thucydides from which we started, as "we spend little or nothing upon our art." Certainly we do not at present spend much effort, not enough to breathe fresh life into those classical bones.

Here, however, the movement of modern thought is with us; the public is apt to attach an even exaggerated importance to such topics, a fact which is bound to react before long upon the rank and file of the teaching profession.

To sum up, art has a great future before her in our public schools; she has arrived late in the day, and has found others in possession, but she has such a splendid environment and such innate power to illuminate our life and thought that it cannot be long before she reaches her rightful position.

XIV.

LIBRARIES.

BY W. KENNEDY.

NO one man can give a quite satisfactory account of "Public School Libraries." Those libraries, and the systems on which they are worked, are as various as the other institutions of those very individual societies, whereas the librarians are chained to their own particular oar for life. A Public School librarian is usually a master, whose time is already fully occupied with his form and other duties. When the writer first added that function to other activities, he wrote to the other schools for information about their systems. From the answers received it appeared that in some cases the school library was also a reading room, with newspapers and magazines: sometimes more or less of a museum also. Sometimes it was used as a preparation room for part of the school, and the books might be taken out by anyone. In others, no books might be taken out; in others, again, they might be taken out by masters and upper boys only. Again, it might be open at any time to anyone or at any time to upper boys, and at certain hours to the rest. Some of the older schools had separate libraries of old and valuable books. In one case the library consisted of several rooms—for books, for reading rooms, and for chess respectively.

Sometimes each house, or dormitory, had its

own library of novels and other popular books, while the school library was reserved for works of a more solid character. In some, subscriptions were levied for the support of the library, amounting to £160 or £180 a year.

In some cases there was a permanent paid librarian; in others none. Some had several sub-librarians, who were generally prefects.

In some there was a printed catalogue; in some it was being printed; in some it was in MS.; in some it was a combination. In this respect, as in others, a great advance would, no doubt, be found at the present time.

In my own school the School Library is distinct from the lending libraries attached to each house, from which books may be taken out once or twice a week, the books being chosen and managed by the house masters. These house libraries contain some works of reference, some volumes of travel, natural history, and general literature: but they are composed chiefly of novels, for which the puerile appetite is insatiable. Can you wonder? How many "grown-ups" ever read anything else, except the paper? With what proportion of the "good literature" they are so fond of recommending to the young have they the smallest familiarity themselves?

An old Uppingham boy tells me that Mr. Thring "allowed us to have very few novels indeed in the library, and, in my experience, it was a most wholesome regulation. The result in my own case was that by the time I left school I had read hardly any novels, but was always immersed in serious books and serious subjects."

It was admirable, and we commend the enforcement of the system to the attention of other strong headmasters, who have any time to spare from attending futile conferences, and the other amusements of the educationalist, who does everything

but educate. But it seems almost a counsel of perfection. It would be difficult to enforce, now that the acquisition of magazines and paper editions is so easy; and, with the less serious, might lead to reading nothing at all. And the hard-working boys (and there are still some of them from inclination, and many from necessity) have their time so fully occupied, what with compulsory games, Volunteer corps and prospective scholarships, that it is small blame to them if they cannot get in much serious reading. You may easily read too much. If "reading maketh a full man," excessive reading may produce an undesirable distension; and "an animal overfed for his size" is the best definition of a "prig."

After all, the novels are very harmless and many of them reach a high level. When so many boys and men never think of reading anything, it is something to see boys reading at all. It is something that they should get into the habit — so hard to acquire afterwards. It is something that there should be a few minutes in the day when they allow their minds a little respite from the eternal cricket and football: that they shall not be able to say what an Eton boy once said to me—that he could not remember having read a single book during his four years at school, except one yellow back—which he did not finish.

What chiefly strikes a middle-aged librarian, when he remembers the old state of things, when you began with Mayne Reid, Fenimore Cooper and Dickens, and proceeded to Scott and Thackeray, with perhaps George Eliot to follow, is the enormous choice of books offered to the present schoolboy. One was at any rate reading mostly what have become classics: one cannot believe as much of the mass of six shilling novels that replenish our shelves every term. One never used to know or think when a

book was written. Nowadays, in the levelling down of ages, as of classes, the boy wants the latest book—just as his seniors do, to whom the lingering aroma of printer's ink is the highest testimonial. Dickens, Scott, and Thackeray are still read to a certain extent, but the demand for something new prevents many boys ever reaching the great novels at all.

Here are the books acquired during the last term by three out of our ten house-libraries :—

No. 1. — Allan Quatermain, Quo Vadis? Montezuma's Daughter, Luck of the Vails, House of the Wolf, Black Bear, Hugh Rendal, My Friend the Chauffeur.

No. 2.—Hugh Rendall, Lorna Doone, The Master Mummer, My Friend the Chauffeur, White Company, Naturalist in La Plata.

No. 3.—Man in Black, Silver Skull, Perlycross, Monks of Thelema, The Real Siberia, A Monk of Fife, Allan Quatermain, Montezuma's Daughter, Flaming Sword, A Son of the People, Quo Vadis? The Second in Command, The Blue True Story Book, The Red True Story Book, The Deerslayer, The Pathfinder, The Last of the Mohicans.

And here are some fifty of the books taken out lately from two house libraries :—Atelier du Lys, Catriona, Modern Engineering, Parson Peter, Owd Bob, Dialstone Lane, Under the Red Robe, The Enemy to the King, Little Brother to the Bear, Lives of the Hunted, Christmas Stories, The Talking Horse, The Sky-Pilot, In Kings' Byways, The Duke Decides, Oliver Twist, Pickwick, The Frozen Pirate, The Fatal Cord, Kenilworth, The Old Dominion, The Old Curiosity Shop, Deeds That Made the Empire, Rupert of Hentzau, Mistress Barbara Cunliffe, Joan of the Sword Hand, Three Midshipmen, Abbess of Vlaye, Mr. Isaacs, Sketches by Boz, Red Robe, Midshipman Easy, Adventures of Captain Kettle, Round the World in Eighty Days, Cloister

and the Hearth, John Chilcote, Reminiscences of the Mutiny, Wreck of the Grosvenor, Badmin ton Fencing, Soldiers Three, Tom Sawyer, Call of the Wild, People of the Mist, Biography of a Grizzly, Treasure Island, Just-so Stories, Godfrey Marten, Schoolboy.

As to our "School Library" (11,000 vols.), the sixth form only have keys, and they alone (with a master's sanction) may take out books. But it is open to everyone for nearly twenty hours a week (a master being present) in the winter terms, for the hour before and sometimes after the mid-day dinner and for the hour before bed-time. On ordinary days there is but a sprinkling of readers; on Sunday afternoons a considerable number; but the most popular time is the latter part of the Saturday and other half-holidays, when the place is crowded. In fact, a boy may spend all his time on mid-winter Saturdays, from 5.30 till he goes to bed, in the school library, and a well-warmed and cheerful place it is. It makes a pleasant reading-room, but without the papers and magazines, in which all the time would be wasted if they were there. (Weekly or daily papers are taken in by form-rooms and studies independently.)

This is a great advance on our old system, by which the library was kept as a sacred preserve for the sixth form and never opened to the rest of the school at all. Though well worth it, it entails, of course, much more work, for a master must always be present, and the wear and tear is immense. There are many large and valuable books, with beautiful plates, and these are much turned over, if not read. Many of them are so badly put together that they almost fall to pieces if a good strong boy looks hard at them. Like the "New Law Courts," they are "old before they are finished, and will have to be closed before they are opened." By the end of the winter

the wreckage is considerable. The fine plates of your three-guinea book will have to be mounted on separate linen guards to put them in fighting trim for the next assault. When a little cartload has to be despatched to the binder, this amounts to a serious item.

It has been observed that school librarians are of two kinds: one, who keeps his books in scrupulous order and repair, and who makes so many minute regulations and puts so many hindrances in the way of the free use of the library, that it becomes beautiful to look at, but almost useless; and the other, the commoner, who takes little trouble, allows books to lose their pages and fall into disorder, so that they are hard to find and perhaps useless when found: the library becomes something like a lower school form room and a discredit to the place.

We have long abandoned the decorous inutility of the first plan and set our faces against the slovenliness of the second. Every facility is given for the free use of even the most valuable books (even the few, like Gould's "British Birds," that are kept locked up, are shown to any one that asks). But things are kept in order and the books in excellent repair, and it is well worth the vigilance necessary. When we complain how little boys read, and what a slender stock of knowledge they bring from home, it is no time to put difficulties in the way of access to such books as we have, in the attempt to conserve for future generations what is so badly wanted by our own. If they have few books in their homes, let them at least have plenty at hand during their school years. I would have no living-room at a great school without its store of books; books of reference, books instructive, books amusing, books for every taste, for every mood. What is read with pleasure and satisfies a genuine craving will make a far greater impression than any amount of pabulum

spoon-fed by a master to a reluctant class. If a book is not available at the moment when the want, the fancy for it arises, there are few, young or old, who will go in search of it, or preserve the demand for a future chance of supply. "What you read *then*," said Dr. Johnson, "you will remember; but if you have not a book immediately ready, and the subject moulds in your mind, it is a chance if you have again a desire to study it." A great opportunity will have been missed of conveying information or setting up a train of thought or aspiration that may be the making of a life. Mere reading may not be education, any more than mere "cram," and "the true university of these days" is, no doubt, something more than "a collection of books." But neither is mere roast-beef dinner, as Professor Jevons said, yet it goes a long way towards it.

If society has determined (alas for the falling birth-rate!) to cut down the supply of men for the service of their country; if fifteenth children like Benjamin Franklin or John Wesley; tenth, like Walter Scott or Coleridge; ninth, like Gainsborough; seventh, like Joshua Reynolds or Huxley; fifth, like Darwin; perhaps even fourth, like Wellington or Gladstone; and third, like Nelson, Peel, Shakespeare and Tennyson, are to be "manœuvred out of existence," let us at least throw every opportunity in the way of those that are left us for raising themselves above the common ruck. *Entre les aveugles le borgne est roi.*

A large collection of books, to which there is frequent and unrestricted access, may be of no small assistance in enabling a boy to "find himself." To have the deeds or thoughts of other men always within call may often (paradoxical as it appears) call forth and stimulate some unsuspected power, some spark of originality. A boy should have every chance of finding that sympathy and companionship

among the dead or the distant which may be the one thing needful to him, and which he may not be able to find among his contemporaries.

I would get for the "school library" the best books on every subject; books such as they may seldom have the chance of seeing again, books such as they may look back upon with the feeling that, if the world at large has lost all sense of proportion and run mad after games and amusement, here, at least, knowledge and learning were held in honour, and put in the front rank of human pursuits. The cost, no doubt, is considerable, and the allowance for this department must be liberal. It is the last institution that should be starved, and none the more so that parents are less critical here than in other matters. We should purvey not merely for the "average boy," but also for the exceptional boy, who will use a library to the best effect; above all for the sons of the poorer parents, who have little chance of seeing the great books at home.

Among books "taken out" lately from our School Library, I notice Macaulay's Essays, Strutt's Sports and Pastimes, Andrew Lang's Dreams and Ghosts, Fielding's Soul of a People, Borrow's Lavengro, Block's Modern Weapons, Morris' Jason (though the reading of poetry has almost gone out), Bentham's British Flora, Adam Smith's Wealth of Nations, Canon Ainger's Essays, Omar Khayyam, The Five Nations, Clough's Poems. But it is only the sixth form who may take out books. There is no record of the books consulted or read by the many that use the library as a reading room.

Among the crowd that may be found in the library on a winter evening, many will be looking at old volumes of Punch or the Illustrated London News (and they might easily do worse); many will confine themselves to picture books or the lighter of

the many volumes of a large miscellaneous collection ; some find a fascination in old volumes of the school magazine, and the doings of their brothers and predecessors. For others the books on coaching, on railways, on motors, on electricity, or again those on natural history and sport (such as the Fur and Feather series or the Badminton), are the great attraction. A few will read the books of travel or biographies, and gloat over the caricatures of Cruikshank or Rowlandson, or the fine illustrations of Sloane's Napoleon or Tissot's Life of Christ ; others again devote themselves to the cult of architecture, of old churches, brasses and other antiquities. Chambers' Encyclopædia is in frequent use, and the Encyclopædia Britannica ; and a voluminous collection of extracts from the world's greatest literature, which I cannot mention for fear of puffing.

In a quiet corner there may be some small and unobtrusive person, snuggling over a book from which he never lifts his eye for hours. The subject may be anything ; it is sure to be something that you would not expect the average boy to be interested in. He is not "the average boy ;" but one "of head-piece extraordinary," who knows what he wants, what heart and brain is craving for, and will see that he gets it. He does not care to have a prying master disturbing him with his foolish and irrelevant questions. He may not distinguish himself at school, this one : he is quite likely to be "barred," as unsociable and eccentric. It may be many years before anyone hears of him, but then he may be heard of to good purpose.

SECTION III.

MORAL AND SOCIAL INFLUENCES:—

XV. Discipline.

XVI. The Religious Element.

XVII. The Government of Boys by Boys.

XVIII. Social Life.

XIX. The School Magazine.

XV.

DISCIPLINE.

BY J. L. PATON.

DISCIPLINE is the suppressed premiss of all school work. It does not appear on the time table because without it no time table, no part of any time table, can be efficiently carried out; it is the necessary preliminary and accompaniment of all instruction and of all character-training. Every form of corporate or social life presupposes the discipline of the members associated. But the discipline of a school differs from that of a city, a society, an army or a state, because the persons who compose a school are immature, they have had no voice in framing the laws which the society enforces, they have not joined the society of their own deliberate choice, they have not the power of withdrawing themselves at will. The government, therefore, of a school must be patriarchal, not democratic, and the modern head-master who has, for the most part, given up teaching, but has not relinquished the ferule, is not so wrong as would, at first sight, appear. The government of a patriarchal community must be vested in one person, who must be in all questions and in all matters throughout his dominions supreme.

The lesson of obedience is one that many children learn before they come to school, still more do not. The school's primary function is to teach the lesson

and enforce the practice of obedience on a larger scale and with more authoritative scope, for the business of a school is not merely to equip future citizens with knowledge, but to train them in the habit of law-abidingness, the spirit of reverence for constituted authority, to carry forward the discipline of home into the workings of a larger and more complicated society, and to prepare the citizen for the fulfilment of his social function in the still wider sphere of city and state and church. "Parents first season us," says Herbert, "then schoolmasters deliver us to the law." This is why, as the Minister for Education says, "a headmaster must be captain on his own quarter-deck," and the same is true of each assistant teacher in his own classroom. His business is to personify in himself government or law, and make it respected and obeyed. The schoolmaster rightly claims a position of superior authority and the power of summary punishment, because future citizens must learn to obey laws before they begin to make them. However democratic a people may be, if its schools are to prepare for democratic life, they can no more be democratised in their government than a man of war. Democracy presupposes a strong compelling respect for law. Respect for law does not come by nature; it must, therefore, be superimposed on nature by habit; right habit is a matter of enforcement and a matter of time. The schoolmaster and school-mistress accordingly are justified in claiming in respect of their half-fledged citizens a measure of strong and unquestioned control, which, if granted to any other authority in dealing with adults, would seem arbitrary and insufferable. This is why the head of a school claims power to appoint and dismiss his own subordinates, to expel a pupil at his sole discretion, to extend his control even in a day school outside the schoolhouse holding his scholars to account for their

conduct on the way to and from school, making certain demands on their evening time for preparation of school-work, and requiring at all hours and in all places abstinence from certain habits, such as smoking, which might be allowed individually by the parents, but injure the good name of the school collectively and prevent the boy from fulfilling, to the best of his powers, his duty to the school society, and taking his part strenuously in its common life. No school is fitted to train for self-government which does not train its juniors to obedience, and its seniors, through the sixth form system, to responsibility. Such a school cannot be said to be democratic, save in a prophetic sense, but it is the sort of school which a stable democracy requires.

Such unquestioned control will always be liable to abuse, and against such abuse all precaution should be taken. The parents should know clearly, before entering a boy, the conditions under which he enters. Governing bodies should lay down the lines and the limits of discipline, and should receive immediate report of any case of dismisal or expulsion, with a full statement of the circumstances; also, if a headmaster claims the confidence of his governors, he must himself submit to dismissal, if he forfeits that confidence; he, too, is under authority: the continued confidence of his governors is his only security of tenure.

Nor does such claim as this imply that law should be enforced simply as law and subordination to law should be enforced automatically without any understanding on the part of the automaton as to the motive which underlies all law and regulation. On the contrary, the youngest school children can be made to understand that law is not an end in itself, but the means to an end. A master may easily take the whole class or school into his confidence; such and such things have happened or are liable to

happen if we don't prevent them; these things will injure the good name of our school, they will corrupt its tone and make it a place where no young boy can safely be placed for education. Other things again will hinder the process of learning, and some two or three boys will make it impossible for all the rest of the class to get on in their work; then, lest these things should happen, prevent. And so it follows that a rule shall be made, and shall be binding on all; the good of the whole must become the rule of each. Boys are eminently amenable to such reasoning as this. They like to understand the why and the wherefore of their life, and will readily co-operate to enforce a law of which they see the purpose. Whatever we may think of the late Archbishop's judgment on parents and masters, he was right as to boys, "boys are always reasonable."

And boys are reasonable not only in their collective capacity, but even individually when they have to face up to punishment. They may feel a temporary joy if they are let off lightly, but they despise the man who does it. They have a vague consciousness of the quality of their nature; they know that there is in them both a Dr. Jekyll and a Mr. Hyde, and recognise that in committing a fault it is a baser self which has triumphed for the moment.

The supreme duty of the schoolmaster at such a time is never to allow the better self to go away disappointed in him, or the flesh which has lusted against the spirit to feel that it has lusted with impunity.

> "When fight begins within himself
> A man's worth something."

That fight goes on with every boy. It is the office of the punisher to reinforce the right side, and cow with terror the wrong. Love without discipline demoralises its object; it is a spurious sort of love at

best. Love is always stern towards evil, for the reason that it is only evil which destroys love.

It is the more necessary to insist on the sanctions of authority because the spirit of the age tends in the opposite direction. The old fashioned severity of the home has vanished, and the youngster learns at an abnormal age to exalt the horn of his own self-will and to dominate the household. The public nerves are liable to excitement, and in such a state are hardly able to discriminate between needful severity and wanton brutality. Halfpenny journalists find "brutality" more sensational as a headline, and we have the strange phenomenon of a public which gloats over "Dracula" but is shocked to read of a judicial flogging. Again, local authorities are tempted to manage education as something that can be laid on like electricity, water or gas, and they have a fondness for keeping authority in their own hands. The municipal head-master finds himself shorn of some of the most important powers entrusted freely to head-masters of other secondary schools; he is liable to become assimilated to other municipal officials; he has, so to speak, his fixed time sheet, his fixed range of action, and he is apt to lose the feeling which prompts the highest and keenest endeavour—the feeling, namely, that the school is his own, a sort of larger self, in the making or marring of which he makes or mars himself: the municipal headmaster is never likely to think of his school, like Dr. Arnold, as "his greater self."

In the schools themselves we find the same tendency towards softness; the influence of Pestalozzi subordinates the system to the child; the faults of the child are regarded as due to anything and everything rather than to the child himself. The source of evil must be found without, not within; implicit obedience is scouted as an unintelligent process, fatal to individuality, reducing the human being to the

level of a machine; if a boy is inattentive, it is the teacher's fault because the lesson is dull; if a boy does wrong, he is, after all, what circumstances have made him, and he cannot be held responsible for circumstances; in short, as President Draper pithily says: "The children used to sit at the feet of the teacher; now the teacher sits at the feet of the children."

All this represents an inevitable reaction against the old school of:

"Qui, quæ, quod,
Fetch me the rod."

The "old masters," whose favourite colours were black and blue, are no more, and no tears need be shed over their demise. But the reaction, though inevitable and certainly not premature, though it is based on a right principle, needs to be watched. Reactions usually overdo themselves and defeat their own purposes. It is not right that the child's school life should be all gall and wormwood, but neither is it right that it should be all cakes and ale. The United States of America have seen the fullest development of the Rousseau theory in education. There are not wanting warning voices from America. Professor Armstrong in the Moseley Commission reports that everywhere the heads of high-schools complain of their pupils being unable to concentrate their attention. The evil spreads beyond the school. Juvenile crime does not decrease in the same proportion as the distance between teacher and taught, it seems indeed to work out in the inverse ratio. General McArthur states that desertions in the army are to be regarded as "an unavoidable evil." The commandant of the schoolship *Saratoga* states that: "Not a single boy who entered the Pennsylvania Nautical School had apparently ever obeyed an order before in his whole life," and President Eliot complains that the respect

in which Legislatures and the Courts are held has unquestionably declined. Such warnings will not be lost on English teachers and educational authorities; it is easier to relax the reins of discipline than it is to tighten them.

The true guiding principle is not difficult to discover or formulate; it, too, can be stated in terms of Pestalozzi, for it takes account first and foremost of what is best for the child. It aims through restraint at constraint; through restraint of evil it seeks the constraint of good. It starts from the categorical "Thou shalt not," enforced if necessary from without; it has always in view the categorical "Thou shalt," enforced by inward love of the good and instinctive habitual preference of the higher over the lower. It, too, believes in freedom, but a freedom which consists not in doing what one likes, but in liking what one ought. It believes in interest, but it cannot make a fetish of interest, nor does it desire to substitute an education of interest for an education of effort. "Interest," as Professor Armstrong says, "cannot always be maintained at bursting point: in school, as in the world, uninteresting work must be done sometimes, and in point of fact it is most important to acquire the art of doing uninteresting work in a serious and determined way." There is drudgery in every life that is worth living, and blessed is he who has learned not to shirk it. In fact, a closer inspection discloses a fundamental flaw in the logic of the gospel of interest. "Make work pleasurable," say its advocates, "and faults will not occur, punishments will not be necessary." But they forget that to secure this result one has not only to make work pleasurable, but to make it more pleasurable than anything else. It is not hard to make work interesting, but to make Latin more interesting than cricket is not easy when handling English schoolboys full of animal spirits. Many a

boy will be interested in Plato, but it is only a Lady Jane Grey that will prefer Plato to hunting. *Amicus Plato, amicior ludus.*

Restraint, therefore, is necessary, but its whole object is to make itself by degrees unnecessary. Discipline, which starts with being a negative thing, a prohibition, must from the first have also its positive side; and the positive side must increase, the negative decrease. Cruelty to animals, for instance, can be checked by penalties, but kindness to animals can best be taught by keeping pets. It is on the positive side of discipline, the discipline of games, of sixth form responsibility, and all the different activities of corporate life that English Public Schools are strongest, and the new Municipal Secondary Schools have most to learn. It is the out-of-class activities which provide the best field for positive discipline, because in them a boy finds the best scope for self-direction; in them he learns an enthusiasm for an object which is not personal, and for an honour which redounds to the good name of the school rather than any single individual. He learns also that this honour must be won according to law; if not so won, it is rooted in dishonour, and worthy of all scorn.

Though this positive form of discipline lies outside the classroom, it does not lie outside the province of the teacher. True he is here no longer in command of his pupils, but though not over them, he can be with them; though no longer an instructor, he is all the more a teacher because he is educating through the most powerful of media, namely, companionship. This is the Greek method of moral training for the young, not a syllabus, not preachment, but "being with them"; it is the secret of Herbart's *Führung*, and Carlyle rediscovered it when he said, "Soul grows in contact with soul." The teacher who has earned the sympathy of his pupils

by participation in their common pleasures and their common life, who has found how to lay his soul alongside theirs, will not find it hard to minimise and gradually eliminate from his classroom the penal element of forcible restraint. He will constrain, which is better, and so fulfil the requirement of Xenophon's ideal king, who governs by consent.

XVI.

THE RELIGIOUS ELEMENT.

BY AN EX-HEADMASTER.

BEFORE discussion of the religious element in public school life, it is necessary to set forth some of the circumstances which affect its character and force. There are public schools connected with the Roman Catholic Church, and with some Nonconformist bodies, in which the pupils, with few exceptions, come from families closely connected with their special "denomination," while the masters are usually chosen from among its members. In such schools the problem of religious education is comparatively simple.

But in the large majority of English public schools the boys have been severally subject to home influences of diverse kinds. It is true that from various causes most of the ancient schools, and many of a more modern origin, are more or less formally connected with the Church of England; and in boarding schools provision is usually made for teaching and worship in accordance with its principles, subject to a conscience clause. But comprehensiveness, always a leading principle of the Church of England, has become much more liberal in recent times. Moreover, revolutions in religious thought have so far unsettled the faith of many fathers and mothers that they are far less inclined than in former generations to attend personally to the religious teaching of their

children, and it is a common observation of preparatory schoolmasters that young lads come to them increasingly ignorant of the rudiments of Bible knowledge and of the Christian faith.

Many of such parents value the training of a public school for reasons which have little relation to its religious traditions and influences.

Yet they seldom care to avail themselves of the conscience clause, except in respect of Confirmation. The result is that in the school chapel, and in Bible classes, may be found sons of Nonconformists and Jews, and of others who, without proclaiming lack of orthodoxy, combine with a nominal adherence to the National Church a languid interest in its doctrinal teaching. They desire for their boys sound moral training, and that stamp of character which is frequently produced by the discipline and social life of a public school; and they are willing to believe that the "religious element" contributes to form such a character.

Again, the masters have been subject not only to such circumstances as affect the Christian belief and practice of many parents, but also to the atmosphere of University life and thought.

In making appointments most head masters do what is possible to secure men who make a definite profession of Christian faith and Church membership, at least for such posts as involve the duty of religious teaching. But the supply of well qualified lay masters, still more of men in Holy Orders, has of late years fallen much below the demand, and the difficulty of selecting "faithful laymen" has greatly increased.

Nevertheless, in spite of all these difficulties, those who know most of the inner life of the public schools can confidently assert that the religious influences working in them have never been more active or effective.

In the last of his series of "Public School Sermons" (published in 1899) the Master of Trinity speaks of "a new thing that would hardly have been thought of in the school days of George Herbert at Westminster, or Sir Philip Sidney at Shrewsbury, or Sheridan at Harrow, or the mighty Chatham at Eton: it is the conception, the growth, the sight of a Christian life at school, not in spite of the many temptations of school, but fostered by its work, and discipline, and organisation, and games, and worship. This has come to be the aim which almost every school professes." Now the Master of Trinity has had, and has used to the full, opportunities of keeping in touch with the public schools, and of estimating the results of their system.

But in an able letter on the Education Bill, signed "Enquirer," in a recent number of the *Times*, the writer introduces the subject of religious instruction in secondary schools, and, drawing on memories of fifty years ago, he says: "If I had depended solely on the religious instruction given in a school closely associated with the Church of England for such religious knowledge, habits and beliefs as I took away from it, I should have been ill qualified to belong to any religious denomination whatever. From friends and relatives of younger generations who have been at similar schools much more recently I have gathered that their opinion and experience would not differ greatly from mine."

"Fifty years ago" take us back to a period when Arnold's influence was only beginning to work a revolution in English public school life, and on the ideals of their masters; and "Enquirer" and his informants are strangely blind to present facts if they ignore the changes that have been accomplished in school religion.

The chapel has come to be regarded as the heart of the school's life. Short services and school prayers

are adapted to the special needs of boys, and many of the greater schools have hymn books of their own. Recently a committee of masters produced a "Public School Hymn Book," which has been widely adopted in schools which had no special book. It is common to find in these books notes made by their owners of dates when particular hymns were sung, and frequently men in the army, the civil services, and in colonial life, far removed from opportunities of worship, are found to be treasuring their school hymn book among the most precious memorials of old days.

The character and quality of school sermons may be tested by reference to published volumes by such men as Arnold, Thring, Temple, Benson, Percival, and a host of other headmasters, including laymen. Having regard to the great diversities among his audience in respect of age, intelligence, and religious development, the preacher usually aims, not so much at "dogmatic" teaching as at setting forth the relation of the essential truths and principles of the Christian religion to the duties and difficulties which boys have to face in the world of school. There is abundant evidence that school sermons of the right type are welcomed with keen attention and appreciation, and bear good fruit in the development of character.

Not the least effective amongst these preachers of righteousness are some of the able and earnest lay headmasters, who avail themselves of opportunities offered by the chapel services or other gatherings to speak on the relation of faith to conduct. Even more effective than chapel services and sermons is the quiet pervasive influence of the many religiously minded men among house-masters in public and preparatory schools. From the beginning to the end of their boys' school life they do not cease their efforts to show the relation of religious truth to the

work and play and social life of school, and to "argue from practical everyday things up to eternal things." They become linked to their pupils by spiritual bonds, which are not broken by departure from school, and in many a grown man's heart the memory of such intercourse survives as an antiseptic against the corruption of the world. J. H. Skrine's "Pastor Agnorum," and a chapter on religion in A. C. Benson's "Schoolmaster," illustrate such relations between masters and boys.

Preparation for Confirmation is regarded as a sacred duty of housemasters: by class lectures and by individual teaching they explain and enforce the fundamental truths enshrined in the Church Catechism, and their bearing on morals and conduct. Usually their instruction is supplemented and brought to a focus by the headmaster in lectures and private interviews. No one who has been present at a school Confirmation could fail to be impressed by the reverence and earnestness of the candidates, and that the impression produced on them is not ephemeral is shown by the large number of confirmati who to the end of their school course continue to be communicants. In many schools they are helped by a monthly meeting in the chapel for Communicants' Guilds or Unions. Auxiliary influences may be mentioned, such as "Lectiones," courses of Scripture passages for private use for every day of the school term, which have a circulation of some thousands; and similar courses issued by the Public Schools Scripture Union are widely used.

Quite recently some schools have adopted "School Prayers for Week-days," compiled or composed by University tutors and schoolmasters, with the aim of leading boys to think of, and pray for, things affecting their lives as members of a community, which, though they may be implied in the

collects and other prayers of the Book of Common Prayer, yet are not definitely suggested to them by its familiar words.

If little is said about class lessons in the O.T. and N.T., it is because much of this work has but an external connection with religious teaching. Of course, for an intelligent grasp of the history, some knowledge of names, places, antiquities, and other relevant facts is necessary, but such knowledge of itself may have little religious value. It is commonly tested by examinations, and examination papers in Scripture often mainly demand information essentially as secular as in papers on "profane" history. These defects of examinations are in part due to the nature of the subject. If a master is really in earnest, and has the courage of his convictions, he will make opportunities of speaking about God's dealings with Israel, about the teaching of Psalmists and Prophets, about the teaching and nature of Christ, in ways which will tend to make religion a living thing to his pupils. But such teaching is not well suited to the requirements of examinations, and that which is so suited becomes too prevalent.

Reference should be made to the "Missions" established by many public schools in poor and populous districts. Interest in the work is maintained by sermons, meetings and offertories, by reports in the school magazine, and by visits of the mission clergy to the school.

In some cases, as at Winchester and Clifton, local circumstances have made it possible for the elder boys to visit the district and take some personal share in the work. In such ways many boys learn the obligation of service to others, and after leaving school they often retain their connection with the mission, or take part in similar agencies elsewhere, such as Oxford House, the Cambridge Settlement, and Toynbee Hall.

The "Universities Camps," under the voluntary management of University men, gather some hundreds of public schoolboys in the summer vacation, and combine a good deal of bodily exercise with an element of manly social religion, which the promoters wisely abstain from parading, though the desire to help the spiritual life of the boys is the chief motive of their sacrifice of time and labour.

It may be argued that the religious elements of public school life may have value as aids to other forces which penetrate the corporate life of a high-toned school; and that they may succeed in awakening, and sustaining during school life, a certain interest in religious observances; but that, nevertheless, this interest is superficial, and dependent mainly on the emotions and imitative instincts of boyhood; and that this is manifested by the tendency of the undergraduate or the cadet, when he passes from school into a different atmosphere, to fall away into indifference, and neglect of available opportunities of worship.

At any rate, it is admitted on all sides that character is a common product of public school education: many influences combine to produce it; so far as directly spiritual or Divine influences have a part in them, they must be among the most potent, and he would indeed be a hardened sceptic or cynic who would deny that there is real spiritual force in the observances and emotions, the prayers and vows of schoolboys' religion. The example of the Cross, the love of Christ, draw young hearts with a generous fervour, which, however much it may for a time be chilled, yet has left its abiding effect on the character.

In the years of manhood the waters of life may flow in subterranean channels, yet still be the sources which supply the springs of manifold graces of character; so that men who have strayed from

the paths of orthodox belief, yet hold fast the ideals of honour and duty and service which won the allegiance of youth and boyhood in the sheltered days of the life of school.

XVII.

THE GOVERNMENT OF BOYS BY BOYS.

By Sir Arthur Hort.

THE public schools have recently been subjected to severe criticism from various quarters, and it would ill become those who believe in the system to deny that it is capable of improvement. The demand for reform is worthy of all attention, whether it comes from distinguished men of science, able journalists who at once reflect and direct public opinion, or more sympathetic critics, whose dissatisfaction is founded on experience of the system. Schoolmasters and that portion of the public which has unquestioningly supported public schools for generations, may be pardoned for their devotion to methods which have at least been tried, and under which they themselves received the education which made them what they are. Yet even these prejudiced persons cannot afford to turn a deaf ear to questions such as these :—"Does the accepted system preserve the balance between physical and mental training?" "Does it make the best of each boy's natural gifts?" "Is not the 'product' unnecessarily uniform and conventional?"

There is however the consoling thought that on one point serious critics are practically agreed, viz., that for the training of masculine character no better exercising ground has yet been devised than the traditional public school. However narrow the English

public school man's intellectual horizon, it is usually found that he has learnt to obey and, by consequence, to command; that he has, at least in some relations, self-control and self-reliance, and comes out well in difficult circumstances. He is, on the whole, tactful, he possesses *savoir faire* and kindred social qualities. At all events it is generally conceded that the system turns out 'men,' men ready to take responsibility, and to discharge it strenuously, if not always with great flexibility of intelligence. Doubtless the English public school man owes much to the fact that he is English, as well as to his school training. National character, however difficult to define, counts for something; early home training and example count for more than anything; defects arising from that quarter no system of schooling can wholly remove. Yet when it is remembered that the organisation of a great school teaches a boy to do with boys many things which he will hereafter have to do with men, it is reasonable to suppose that habits thus formed become in a way instinctive, and that school does teach some things which could not be taught in the narrower field of home life. Indeed on no other supposition can so artificial a system as a boarding school be justified. It being admitted that (ideally speaking, at least) in the period of adolescence the influence of parents, of sisters, and of home generally, is of paramount importance, it would on the face of it seem perverse to remove a boy for two-thirds of the year from this natural society, and to place him in an artificial community, where the pressure of custom may tend to make him a 'unit' rather than an 'individual,' and where he may have to face, at an immature and susceptible age, moral temptations from which his home might have shielded him till his character was formed. The only possible justification for such a proceeding is that at school he is getting something

which he could not get at home. This compensating gain is no doubt partly intellectual. The physical gain of organised sports is also to be reckoned, though, if physique alone is considered, it cannot be assumed that every boy is necessarily a gainer. But it would be easy to argue forcibly that these considerations alone are not weighty enough to turn the scale; nor if these alone are taken into account, is it possible to answer the attacks of recent criticism, since it might be replied that (except where there are geographical difficulties) the requirements could all be satisfied by a good day school. A more effective answer is possible, if it is observed that recent criticism generally seems to give insufficient weight to moral considerations; or rather, that it is apt to fall into the easy mistake of considering the physical, mental, and moral faculties separately, whereas the several parts of the organism known as the 'human boy' cannot be treated in isolation from one another. The aim of education is not, in fact, to produce either good bodies or good minds, or even good characters, but good *men*. But, whereas the results of physical training, taken alone, can be weighed and measured, and the results of mental training can be tested by examination and other less superficial methods, an estimate of the complex whole is far more difficult to arrive at. This is a truism of course, but, like the truisms of the Book of Proverbs, it is often ignored in practice.

However one need not argue as if the public schools were in danger of extinction. They are likely to survive, but it is well that they should justify their survival. It is necessary that they should attend to the cry for reform, and that, while attending to it, they should safeguard those things to which they owe the strength of their position. And in order to secure this, we must frankly recognise that they may have to be content with something

less of intellectual efficiency than might be attainable if intellect were to be considered in isolation. For such a community as that of a public school is founded on discipline, and it is obvious that, where discipline is the first necessity, it will always be difficult (though it need not be impossible) to avoid crushing out individuality. Uniformity is the natural result of such a system; anything like eccentricity is likely to be discouraged. Whence the well-merited reproach that public school men have a somewhat machine-made appearance. It is commonly said that they are well-behaved, but dull, and all alike. How can this be avoided, or minimized? That, as it seems to me, is *the* problem of secondary education, and we public schoolmasters should be grateful to our critics for indicating it. How can we secure that while the schools part with none of those traditions which have earned them respect as nurseries of character, they shall yet do far more than heretofore to develop the individual faculties which each boy possesses? It has seemed worth while to state the difficulty as it appears to a public schoolmaster, and, in leading up to it, to travel beyond the immediate subject of this paper, because I feel that a clear recognition of the difficulty by all those immediately concerned is in itself an important step to the solution. (The remark is as old as Aristotle). For, if our eyes are open, each master, with the co-operation of the parents of his pupils, may set himself to solve the problem in his own way and in his own limited field; and such diversity of method, pursued with a common object and with the advantage of the well-tried existing machinery, may accomplish more than a new machine constructed on ideal principles, which must run for a long time before, in Mr. Kipling's phrase, it gets to "find itself." At least, it may be confidently said that schoolmasters do not live in the fools' paradise in

which the imagination of external critics is apt to locate them. Rather they have to work under conditions which are not always completely understood by those who, as lookers-on, fancy that they must see most of the game.

The purpose of this paper is to explain what some of these conditions are. But in order to do this without fear of seeming to pose as a mere defender of existing institutions, I have thought that some remarks on the wider question were perhaps not out of place. In what follows I must be content to describe things as I know them, assuming that what is true of one Public School is, broadly speaking, true of most. In this matter we are all disciples of Arnold, though since his day we may have learnt things which were hidden even from that great pioneer. Generally it may be said that we owe to him the 'Monitorial' system, but that it is now seen modified and extended in important ways. The essence of the system is that upper boys are set to govern lower boys under the guidance of masters, and are trusted to perform the duties delegated to them. What Arnold said to the leading boys at Rugby is what every headmaster virtually says to his trusted boy officers: "I cannot deny that you have an anxious duty, a duty which some might suppose was too heavy for your years. But it seems to me the nobler as well as the truer way of stating the case to say, that it is the great privilege of this and other such institutions, to anticipate the coming time of manhood; that by their whole training they fit the character for manly duties at an age when, under another system, such duties would be impracticable; that there is not imposed upon you too heavy a burden, but that you are capable of bearing, without injury, what to others might be a burden, and therefore to diminish your duties and lessen your responsibility would be no kindness, but a

degradation—an affront to you and to the school." (Arnold's Sermons, vol. V., p. 44, quoted in Dean Stanley's "Life of Dr. Arnold"). There is clearly a danger that boys so trusted and 'inspired' by masters may become priggish. The danger is serious if the master succumbs to the subtlest temptation to which an earnest member of his profession is liable, the temptation to aim at too much personal influence; he who succumbs to it is not free from "The last infirmity of noble minds." This danger has been exposed in an essay by Edward Bowen, published in his Memoir, in which he lays bare, ruthlessly and wittily, the perils of too slavish a following of Arnold.

There is also the difficulty that boys, who by their intellectual ability reach a high position in the school at an early age, are not necessarily good rulers. On the other hand, a boy of ability who has little social influence often rises quite unexpectedly to his position, when responsibility is committed to him. Moreover a rule is generally made that a sixth form boy cannot claim his privileges (and corresponding duties) till he has reached a stipulated age. As a matter of fact it does not often happen that such a boy stands alone. There will probably be other more influential sixth form boys in his house, and they are usually generous in supporting the authority of the weaker brother, especially if he is not too forward in asserting himself. Again, behind the scenes the housemaster can often help to back him up. Difficulties of this kind moreover are far less acutely felt now than they were some years ago, owing partly to the milder tone of manners between boys themselves, and partly to the growth of a more brotherly spirit between boys and masters. The 'natural enemies' attitude is certainly now exceptional.

In the schools of to-day however the Arnoldian

principle receives a wide extension: disciplinary duties are not confined to the intellectually eminent, but are allotted at discretion to boys who are prominent in other ways. Here athletic distinction cannot but be recognised; and, though it is clearly mischievous to give to mere bone and muscle more weight than they would in any case secure for themselves, yet with due discretion it is possible to recognise and to turn to good account a pre-eminence which cannot be ignored. The brilliant cricketer and the sturdy footballer will always have authority. Make that authority constitutional and responsible, and you will at least escape a good deal of friction; while such boys, if they know that they are trusted, will often be found to exert an influence for good which does not always belong to brains. The natural leaders, whatever talents have given them their leading position, should feel that they all have a common cause. It is always possible to take away privileges if they are unworthily used. But it is a familiar experience that the athlete who might have become a source of trouble as an irresponsible force is found to add strength to the government, on the principle that an old poacher often makes the best gamekeeper.

In the school which I know best there are about twenty 'monitors': of these the first ten are taken in school order, *i.e.*, an order determined by work and seniority: the other ten are called 'special monitors,' and are selected from the remaining members of the sixth form: in the selection account is taken of character and position in the house, to which position success in games may have contributed. The monitors wear a distinctive badge and have a club room of their own; they have (with careful restrictions) the right of inflicting corporal punishment, both singly and collectively. Offences against their order are

discussed in conclave and they can summon the offender before them. They enjoy the special confidence of the headmaster, with whom they dine officially once a term. They are on duty three at a time at calling over, and are responsible for order in the proceedings on this and on other public occasions. They read the lessons in chapel, and on Speech day declaim speeches and act scenes before a large audience of the friends of the school. The office is conferred by the headmaster in the presence of the whole school, the symbol being a key of the school library, from which they alone of the boys are allowed to take out books. Another privilege which is highly valued is that they are allowed to come back a day late after the holidays.

These are the school officers. But each house has also its own staff. Probably, but not necessarily, the head of the house will be a monitor, but all members of the sixth form in the house above a certain age have certain privileges conferred on them by their housemaster, and these imply definite duties. Among their privileges are those of being able to fag and to have their meals (except dinner) in their own rooms, where to some extent they are served by fags. In return for these privileges they are expected to keep order in the house: each passage is under the command of one or more sixth form boys; and at certain times no boy may leave his room without leave from the head of his passage (it should be said that the boys live in small rooms, study and bedroom in one: the majority have single rooms, but two small boys often live together). If disorder occurs, it is expected that the housemaster will hold the sixth form boy in command of that part of the house responsible: it is not expected that in ordinary cases he will interfere directly. The proper amount of interference is a matter on which every housemaster has to make up his own mind. He must

always be *felt* as an ultimate authority in the background, and some matters of discipline he will of course reserve to himself. But there is room for a wide diversity of opinion on the question how much he ought to go about his own house in order to see that his junior officers carry out his rules. Some house masters prefer to be almost always in the background, others think it their duty to make constant visitations. Perhaps (it being assumed that the master is not slack or indifferent) each man will work best on the plan which seems to himself natural. So much at least may be laid down, that, so long as a good tradition prevails and the officers appear to do their work adequately, the house master's domiciliary visits should be as natural and as irregular as possible : that he should go to see a boy in his room when he wants to see him, and that his aim should be to make his calls neither formal, nor calculable, nor unwelcome.

But apart from discipline in the narrower sense, the boys in authority are expected to be guardians of morals and protectors of the weak. New boys are told that they should go to a sixth form boy for help in any ordinary difficulty, and the sixth form are told to expect and encourage such appeals. Also they are asked to do all in their power to check bad language, smoking, and more serious evils. It is important to *assume* that they will wish to do their best, though it is hardly to be expected that they will always rise to their position. But here again the boy who is naturally careless on his own account, will often come out well when he is got to feel that the good name of his house depends on him. Such is the constitution of human nature that one who is perhaps deaf to appeals to take care of his own well-being will feel himself bound, when called upon, to do something for the well-being of others. And after all the inconsistency is not un-Christian.

Nothing so far has been said of the discipline exercised by boys over boys outside the house, since it seemed important to emphasize the fact that the boarding-house system, whatever its defects, supplies lessons in the art of government which could not well be learnt except in so close a society. But of course the management of organised games provides other opportunities which the day school shares almost equally with the boarding-school. On the field the athlete reigns supreme, and he may learn much which is of permanent value. But the boarding-house has at least this advantage, that it gives to others besides the physically strong their chance. The house football captain, if he is not also an intellectual light, has to learn that off the field his authority is not paramount, that he must accommodate himself to the wishes of those who are his athletic inferiors, that the proficients in the various departments must work together if the house is to be united and is to gain a position which is not attainable if it is divided against itself.

Again, it must not be forgotten that every boy of spirit hopes to hold a position of authority some day. Meanwhile, as soon as he attains any prominence, he may be encouraged to hope for a position of trust, and this hope may be in itself a chastening influence. Indeed, it is the *middle* boys in a house who are in some ways the most important. They see and hear most of what goes on, while many things may escape the notice of 'the gods.' It is therefore important to select the steadiest of this middle stratum and entrust them with subordinate responsibility. Thus in some schools the 'captains' of dormitories are boys below the sixth form, and posts such as captaincy of a dining hall or classroom (according to the arrangements of the particular school) are easily devised. Of course in all these positions difficulties occur: they provide plenty of

occupation, and not a little entertainment, for the man behind the scenes. There will be new brooms who sweep with more zeal than discretion, Jacks-in-office who start with a ludicrous idea of their own importance. But the constitution provides checks and balances, and the boy-ruler who does not presently find his own level must be strangely indifferent to his own peace of mind. For criticism is free and candid; the governed are usually far from servile, though prompt enough to obey when they think that obedience is reasonable. There certainly would seem to be in the English character, not only independence, but a readiness to submit to properly constituted authority. And it is just this characteristic quality which the public school system seizes on and develops. Under this system the rise from obedience to command is gradual, while those who hold the highest commands are themselves under authority. If the system produces results which are from this point of view unsatisfactory, the fault probably lies, not in the system itself, but in the working of it

One criticism of the system may suggest itself. If a boy at school has much of his thoughts and a good deal of his time taken up with cares of government, may not his own work and intellectual development suffer? And may not this be especially the case where the boy is particularly conscientious? The danger is, no doubt, a serious one. To some extent it is consoling to reflect that such a boy, though he may be imperilling his first class, is acquiring compensating gains which are not open to the intellectual recluse; that, *e.g.*, he may take a lower place in the Civil Service Examination than he would otherwise have done, and yet may turn out in the end a more useful civil servant. Yet such cases do certainly call for vigilance, and it is here that the despot in the background comes in,

who is not after all, or ought not to be, a negligeable quantity, even in such are public as has been described. Indeed, the republic is not really autonomous. It is a political fiction, though it is not on that account impotent or unreal, since the boys themselves are well aware that their authority is not ultimate: while the rulers can justly feel that their powers command from their subjects the respect readily given to an authority which is understood, yet they also know both that interference is to be expected in case of any failure of justice, and that in a case of difficulty sympathy and support are ready for them. In fact they mostly realise that they are not men, but are playing at being men that they may become men. It is the master's duty to discern when he should step on to the stage; and, if he does so, he will, if he is wise, appeal less to his own position as supreme authority than to those inherited traditions of house or school which are sacred to the conservative mind of boyhood, and which no academy newly manufactured on abstract principles can produce ready made.

XVIII.

SOCIAL LIFE.

BY THE REV. C. A. ALINGTON.

NOT long ago a great public school was taking to itself a new habitation. On the governing body there were two headmasters to whose opinion, on technical matters, their colleagues were accustomed to defer. A question arose, of a sufficiently fundamental nature, as to the advantages and disadvantages of the dormitory system. It was referred to the educational experts, but, if rumour has not grossly erred, their disagreement was as profound as their convictions, and the governing body had to rely on its own judgment after all.

This small story is a parable of the difficulty which awaits all those who endeavour to speak in detail of social life at a public school: they must expect to find that what are truisms at Rugby are paradoxes at Harrow, and that an Eton custom would prove a Marlborough revolution. The only hope in treating such a subject is to keep to generalities.

When in the course of an argument it has been incontrovertibly proved that a public school education produces none of the intellectual results which the nation has a right to demand, the defender of that education, being (*ex hypothesi*) impervious to reason, is in the habit of falling back on his last line of defence. "It is true," he will say, "that we

didn't learn much at school in the way of scholarship, nor much that has been of practical utility; but still we did learn a good deal. It isn't what the masters teach you that matters, that may be much or may be little; it is what the boys teach one another. That's the lesson you never forget."

It will be understood that this is not an argument often heard on the lips of a school-master, but even the members of that much-harassed profession are not altogether blind to its truth. They recognise, sometimes with pleasure and sometimes with regret, that in some points, and those not the least important, the formation of character is taken from their careful grasp and is roughly carried out by public opinion. The "tone" of a house or of a school is like the fragrance of a garden, something which cannot be analysed into its component parts, nor explained to those who do not know it, although the impression which it conveys is both definite and permanent. It is this "tone" which the social life of a school creates by processes which, for the most part, defy description, although to those who know a public school from the inside they are the most natural things in the world. But it would be ungallant to forget that there is a large proportion of society which cannot attain this first-hand knowledge, and those who have it will, at least, realise the difficulty of description.

The ordinary public school novel fails to give a message except to those who know. They can discount the high pressure at which the hero of such a book must live, and can supply the interminable and fruitless conversations which intervene between the crucial dialogues of the plot. This is the real difficulty—that it is in conversation that the social life of a school exists, and that these conversations so seldom bear reporting. It is not that boys cannot "fold their legs and talk": there are few ages which

can do so better, but the talks which form a character and decide a profession stand out against a dull but wholly appropriate background of gossip and chaff. A Tolstoi might perhaps bring himself to report a schoolboy's talk, but the readers would be few and weary who accompanied his hero to the country vicarage or the judicial bench for which these talks prepared him.

From this point of view there is seen to be a broad difference between two classes of public schools, between those which provide each boy with a separate room and those, mostly more modern and less expensive, foundations which group boys in class rooms by day and in dormitories by night. The difference is a profound one—so profound that boys brought up under one system find the other almost inconceivable ; a fact which accounts, in part, for the harsh criticism which is accorded to a public school novel dealing with conditions unfamiliar to the critic. But, wide as the difference is, it is hard to generalise as to its effect. It could not be truly said that in the one case the boy is more and in the other less formed by his companions. It is probable that the older system tends to produce closer friendships between individuals, while the newer creates a keener local patriotism, but this would be a rule with many exceptions. A group of boys is probably more conservative in tone than any given couple of its members, and it is on conservatism that local patriotism rests. It may be true that

> Every boy and every gal
> That's born into this world alive
> Is either a little Liberal
> Or else a little Conservative ;

but, with boys at least, there is no doubt which party finds the most adherents ; and so in a house class-room conservatism reigns. Traditional customs, traditional judgments of men and things, and

even traditional subjects of conversation maintain themselves from year to year, and it is inevitable that among these traditional estimates there should flourish the view that there is no school like the school, and no house like the house in which the particular discussion takes place.

But this view is no monopoly of such a society: older foundations would view with just contempt the idea that their younger rivals have any monopoly of strong local feeling. This intense local patriotism has its good and its bad side. It is obvious that it cannot always, or indeed often, be founded on fact, and obvious also that it involves a somewhat barbarous attitude towards one's neighbour, which may have disagreeable consequences. But there are those who hold that, in these matters, boys live and must live under the Old Dispensation, and that approaches towards a cosmopolitan attitude are as dangerous for them as they were for the Jews of old. In any case it cannot be doubted that a local patriotism, even if parochial in its sympathies, is the best motive power yet discovered, and the surest means of evoking the best and most unselfish qualities of those who feel it; and so perhaps these interminable conversations in dormitories, in class-rooms, over teacups and sausages, or whatever fashion may prescribe, conversations equally impossible to remember or to forget, have had their effect in producing the average public school product—a person who has learnt the first two great lessons of life, that there is a cause worth serving, and that one man can be helpful to another.

It may be thought that disproportionate attention has been given to a very impalpable matter, and that it is time to turn to the more definite machinery of life; but perhaps no apology is needed for lingering on the method by which that energy is generated which makes all machinery to run.

Of the obvious machinery of life there are two departments of supreme importance—those of games and of what may be called the prefect system.

The latter name is, of course, a red rag to many people, but it is a convenient one under which to discuss that cardinal feature of the public school system, the delegation of authority to boys. This, in its modern form, is generally considered, both by those who praise and by those who blame it, as the creation of Dr. Arnold. "It's all Arnold's doing," said Clough's uncle to him in Dipsychus, "he spoilt the public schools. My nephew seems to me a sort of hobbledehoy cherub, too big to be innocent, and too simple for anything else. They're full of the notion of the world being so wicked, and of their taking a higher line, as they call it. I only fear they'll never take any line at all." It may be that the system is open to this kind of good-humoured criticism, and it has been maintained that Arnold's prefects had the best of their life's work done before they ever came to Oxford, but there are few who do not see in the system one of the pillars of the English public school. Its twin pillar may be said to be the freedom of the relations between boys and masters, and it is obvious that neither can stand alone. Both are probably peculiar to England, and their effect is incalculable. It is, perhaps, impossible for anyone who has not grown up under the system to realise how natural a relationship, which is, of course, in essence most artificial, has come to be. From Tom Brown to Stalky and Co., through the long series of school novels, emphatic testimony is borne in the most varied accounts to the reality and value of such friendships as these. If school does nothing more for a boy than to enable him to understand, or at least to wish to understand, the point of view of one with whom he respectfully disagrees, it has taught him something which he will never

wish unlearnt, and from this friendship flows naturally the delegation of authority. The legalised power which boys exert over one another is perhaps that feature which most surprises a foreign critic. It would be too much to claim that the power is never abused, but it may be said without fear of contradiction that there are very many efforts to use it aright, and that the effort has a definitely educative value quite apart from its success. Under the varied names of monitors, prefects, or captains boys are learning in all the public schools of England their responsibility towards their neighbour and a sympathy with discipline which nothing else could give. Mr. Kipling is seldom mistaken in appreciating the essential nature of his theme, and no school-master can fail to recognise the truth of the poem which precedes his school stories—a poem which is the greatest compliment ever paid to that long-suffering race of men.

Prefects are of various kinds, and they are appointed for various reasons. The common method is, of course, to select them from those boys at the top of the school who may be thought to combine the qualities of the ruler with those of the scholar. It is obvious that this method at once raises the traditional opposition between the claims of mind and matter, and many a pretty quarrel in every school takes its rise from this source. But, after all, war has victories as renowned as those of peace, and there are many men who have learnt on these mimic battlefields the duty of supporting a weaker brother in office, or, in their own persons, the strength which a good cause gives. There are schools at which power belongs chiefly to those chosen by the boys themselves, but a headmaster who was consciously to introduce such a system would, unless he were an Almond and his school a Loretto, probably find his difficulties increased by so democratic an expedient.

But, however obtained, the power is very great. There are "grave grey lawyers in King's Bench Walk," and other respectable citizens in other respectable situations, who feel very sure that they will never hold so eminent a position or receive such willing service as they did when their housemaster consulted them at every crisis, and their fags anticipated their every need.

It is in games that this primacy is chiefly won, and to success in games that the boy's admiration is chiefly accorded. It would be out of place to criticise this attitude of mind, but an attempt must be made to estimate the effect of games on a boy's social life. He learns, here again, to obey and to command, and he learns also, if he has the right stuff in him, to sacrifice himself for the good of his side, and to play the game.

Mr. Newbolt has by one poem earned himself the position of schoolboy laureate, and no boy is too sophisticated to respond to the straightforward appeal of his Vitai Lampada:

> There is a breathless hush in the Close to-night,
> Ten to make and the match to win;
> And a bumping pitch and a blinding light,
> And an hour to play and the last man in.
> And it's not for the sake of a ribboned coat,
> Or the selfish hope of a season's fame,
> But his captain's hand on his shoulder smote:
> "Play up, play up, and play the game!"

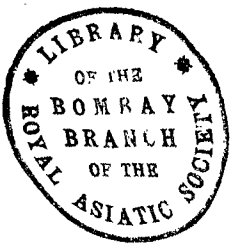
It may be doubted in passing whether it is as common for cricket as for other games to evoke this unselfish feeling. It is maintained by some that if Waterloo was won on the Eton playing fields it was not won in the summer half: there are those who believe that it was won on the river.

But whatever the game may be, there is a great deal learnt by playing well, and the national instinct for a good sportsman is both cause and result of our public school life.

Games often tyrannise, and it is not all schools which make enough provision for the happiness of the boy with no eye and no speed of foot; but things are improving, and the cult of natural history is now pursued under happier auspices than in Tom Brown's day.

However, we are leaving the social side of boy life, for nature is an exacting mistress, and her votaries are often solitary by taste. We must return to our ordinary, or perhaps our commonplace boy. For him we can claim to cater not unsuccessfully. A public school is essentially a compromise: "a cross," as Bishop Creighton used to say, "between a barrack and a workhouse"; but it is a barrack in which discipline is not all external, and work not all uncongenial. To learn to make friends; to learn to judge of others, if not by the highest standards, at least never by the lowest; to learn a little of the power to help others, and of the pleasure which such effort brings—these are the greatest lessons which the social life of a public school enforces.

"What *did* you learn at Eton?" asked an Oxford tutor in despair of an unusually dense undergraduate. He has never forgotten the answer. "I learnt to know my place and keep it."


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XIX.

THE SCHOOL MAGAZINE.

By J. O'Regan.

One of the most universal habits of human beings is to talk about themselves and one another. This widespread instinct has been the theme of innumerable plays, novels, and sermons; but we do not here threaten our reader with any of these, we merely bid him note that one of the special forms taken by the human love of gossip is the publication of newspapers. This begins early. There are many families where the children bring out some sort of publication recording their doings and ideas, and this fascinating practice once begun acquires additional justification as it accompanies them into the wider world of school life.

Thus the public school magazine is nearer akin to the family paper than to the newspapers and magazines of the elder world. The interests of the public school are restricted; the society is closely knit together and absorbed in its own pursuits. The magazine is a record of this life; it is not written for outsiders, who are, indeed, apt to find in such papers dulness and want of variety—the same cricket and football, the same strings of names, the same unintelligible local allusions.

Take, for example, the current number of the "Wykehamist." Its Editorial begins: "In a man's last half his thoughts naturally turn to retrospect, and

in looking back at the school as it was in his first half, when he spent his days in wrestling with Notion Book and wandering miles in the vain search for a Pempe, he realises . . . . ." What reader unacquainted with Winchester will make much of this?

Let him read on. "We are called, and called justly, a conservative school. With our 500 years' past, we are not likely to neglect tradition." There is the whole thing in a nutshell. If the outsider sees little in a school paper, it is because he sees, naturally, only the surface aspect. The real truth behind it is the vivid personal life of a historic community, intense and isolated, like a regiment or a battleship. The worst way to set about understanding this life is to read the ordinary school novel, written by ladies or by headmasters of the unwiser sort; the best way is to live it yourself at the appropriate age; the next best is to study the school paper with insight.

I purpose here to give a short sketch of the evolution of a typical school magazine, to show the part it has played and plays in the life of the school, and to compare it with its contemporaries. The reader may thus be able to gather some idea of the nature and functions of a school paper, and, a more important thing, of the life it records. I choose for my example the "Marlburian," as being the paper best known to me.

The earliest paper at Marlborough, produced by members of the school, was the "Marlborough College Magazine," which appeared intermittently from 1848 on. It contained English verse, long elaborate articles on general topics, and translations from the classics—all often of considerable merit. But it was purely literary, and (in spite of its name) in no sense a representative school paper. It died out in the early sixties.

The conception of a paper which should really

reflect the life of the school was due to six leading prefects, who, in September, 1865, brought out the first "Marlburian" on lines practically unchanged, in their main features, during forty years. So conservative are public schools! The first editors laid down the plan of the paper for the guidance of themselves and their successors. "It is intended that this publication shall neither be a mere chronicle of events, like the 'Eton Chronicle,' nor wholly literary, like the former 'Magazine,' but that it shall combine the two." We shall see that the paper has steadily kept to this double purpose, with necessary concessions to changing taste, through eight generations of school life. The first number accordingly contains three literary articles, two poems, and school news. The school news comprises accounts of school and house cricket matches (cricket was then played till October), and reports of school institutions, the rifle corps, the natural history society, and the debating society. The natural history society is a naturalists' field club, managed by the boys themselves under the presidency of a master. It was founded in 1864, and is, I believe, the doyen and the model of the similar societies at other public schools. The debating society discussed two motions: "That the rejection of Mr. Gladstone by the constituents of Oxford is a disgrace to the University," and "That the administration of justice by country gentlemen is unjust and prejudicial." The first motion was carried, the second lost.

Last comes a vigorous correspondence on school matters from would-be reformers. One letter demands more encouragement for swimming, another the substitution of representative teams in house football matches for "the present system, when the whole house plays" (at Marlborough in 1865 we are still in the age of Tom Brown). Another advocates—in verse—the mending of the school clock,

whose condition is such that, as it is made to say, it cannot :—

> "Bear this sad disgrace;
> And so I keep for ever now
> My hands before my face."

The wishes of the first two writers have long ago been carried out, but the clock and its internal complaints are still with us.

"Occasional Notes" on current events (now called "Notes on News") were added in 1867. The idea was taken, I believe, from the "Pall Mall Gazette." Regular letters from Oxford and Cambridge correspondents, and another column recording the doings of Old Marlburians elsewhere, were soon added. The form of the paper was now fixed, and it may serve in its evolution and its contents as an example of the usual public school magazine.

All public schools have now their school paper, edited by the boys themselves, with its accounts of the various activities of the school, its work, its games, its miscellaneous societies, debating, natural history, astronomical, and what not; its record of Old Boys and their distinctions, from a marriage to a peerage, its correspondence column, which gives a good idea of the school life and interests—and last, its literary side.

I say "last" advisedly, because the great difficulty of school editors always seem to have been to keep alive the literary side of their paper.

The editors of the "Marlburian," for instance, soon ceased to publish heavy serious articles on such subjects as "The bad state of English workhouses," or "The education of the lower orders," subjects clearly inappropriate to a school paper.

Even so the editors of 1881 confess that "the fact seems to be that the school care for nothing but school news, and would be glad to see the literary part of the 'Marlburian' abolished. But this is unworthy of us."

Their contemporaries found much the same difficulties. Most of them had a distinctly literary side, and it was unappreciated. Indeed, the editor of the "Wykehamist" in 1878 frankly surrendered to public opinion, and announced his intention of "excluding all contributions not relating to the life of the school." (The "Wykehamist" for June, 1906, contains two good poems on "Nature" and "Ellen Terry's Jubilee," for all that!)

But the "Marlburian" editors persevered in their purpose, "not merely to issue a fortnightly chronicle of events, but to encourage members of the school to write good verse, and what is more important, good prose." They wisely, however, permitted a compromise by which the literary part of the paper remains, but confines itself to subjects of more or less direct interest to the school. This line is certainly the right one for a school paper, but it is beset with difficulties. For one thing, the range of topics is naturally soon exhausted. For another, it requires a Lamb or a Calverley to treat them in a literary way. Hence the editors have usually found themselves "encouraging members of the school" by rejecting their contributions. Indeed, it has long been the custom to make the editorial a review of rejected addresses.

"I'm going to send up a poem to be sarced in the 'Marlburian'" became the accepted phrase for a contributor, and the only hope we have ever seen an editor hold out was: "We have never been known to reject a contributor more than ten times."

The Editors justify themselves ("Marlburian," 1906.)

> "Our strictures, like House-masters' 'measures in season,'
> Are all for the best, though they're harsh at the time;
> 'Tis a kindness to show you your essays lack reason,
> As much as your verse is deficient in rhyme."

Perhaps the editors would have got more and better contributions if they paid for them!

Their policy of 'rejection of the unfit' undoubtedly kept up the literary standard of the paper, but it also drove them to write most of it themselves. A good training for future authors, and, no doubt, beneficial to 'Anthony Hope,' E. F. Benson, the versatile E. H. Miles, E. K. Chambers, C. E. Vaughan, S. H. Butcher, A. C. Hilton, Cambridge's younger Calverley, and C. L. Graves, of the "Spectator"—to select a few out of many Marlburian authors and journalists. Undoubtedly it is hard to preserve the literary side of a school paper. Before me lie, as I write, the current magazines of some twenty public schools, and most of them have given up the attempt and reduced themselves to chronicles of events, with here and there a stray poem, or half-page article.

"Editorials are generally a waste of time on the part of the Editor, and still more so from the point of view of the readers," is the frank beginning of the "Haileyburian" for June, 1906; and the editorials of most school magazines are generally confined to two topics—athletics, and the lack of contributions from the school.

Charterhouse, however, is an exception. For twenty years it has brought out an illustrated art magazine, the "Grayfriar," as well as the ordinary school paper.

But undoubtedly the double character of the school magazine is the ideal, if only as a protest against the overpowering tide of athleticism and cheap magazines. It is to the credit of the "Marlburian" that it has steadily kept a place for literature in the school paper, and even now it is not alone in this. Harrow, Rugby, Christ's Hospital and others still fight for the Muses.

"A school magazine," says the present editor of the "Blue" (the Christ's Hospital paper), "should fulfil two main purposes; the first, naturally, to chronicle contemporary school history; the second,

and scarcely less important object, is to represent, as far as possible, the literary talent of the school." Alas! he goes on to say that during the school year he has not received one voluntary contribution from a member of the school. This phrase raises horrid suspicions of his methods of obtaining *in*-voluntary contributions! But he was asking a hard thing. Boys live and feel their school life intensely, but they can rarely express their feelings in a literary way. Besides, it is difficult to say anything new about the iniquities of early school, or examinations, or fagging, or about leaving, or school friendships, or Greek. I take some examples from the "Marlburian" of boys' literary efforts. First, 'Brewing' ("a sort of primitive (and unofficial) afternoon tea.") This naturally inspires poetry. Poetry, as defined by a boy, "is prose in rhyme, and the meaning of it is always obscure." Let the reader judge.

"I don't mind work—a little—
And I do love games a few;
But the chiefest joy of a Marlborough boy
Is a jolly stodgy brew."

Hear another poet:—

"We brewed a cup of coffee strong,
And brought out cheese and pears."

Shades of Jane Austen's friend, Mr. Woodhouse!

These are rejected addresses. Here is an accepted address:—

"Come into my study, Jack,
The clock has gone half-past four.
Come into my study, Jack,
The fire is all in a roar.
Come in, for you didn't cuse to be slack,
And I really can't wait any more."

* * * * *

"The pot boiled ten minutes ago,
And the cosy is put on the tea;
And the cake's a sultana from Hart's,
(I ate one small slice, just to see),
And it's awfully eggy and large,
And it's waiting for you and me."

Here is another—still on the same subject—a triolet :—

"The kettle is boiling,
The table is spread,
Farewell now to toiling,
The kettle is boiling.
What's that about spoiling
Digestion, you said?
The kettle is boiling,
The table is spread."

Sometimes the contributors go outside school life, but even so they usually keep to the safe ground of personal experience. I have seen an essay on "Aunts," from which I forbear to quote, and another on "Babies," from which I quote a sentence: "A baby has a round lump of putty for a head, a thumbmark for a nose, two curving legs, and a long frock."

It requires some literary merit in a boy to get a poem or essay into his school paper. An easier way of getting into print, and at the same time ventilating his grievances, is the correspondence column. The "freedom of the Press" is very vigorously exercised, and very rarely abused. I give some examples of letters from the public school papers of 1906 :—

"Dear Sir,—Can you tell me why the Rugby branch of the Navy League has been allowed to die an untimely death?"

"As the (Tonbridge) XV. have a song at the breaking-up supper, would it not be a good plan if the XI. had one too?"

"Might I suggest some alteration in the present system of issuing greatcoats to the (Dulwich) Camp Detachment?"

"May I call attention to two defects in the present (Rossall) cricket management?"

"The Morris tube in its present place is a nuisance, which makes the (Marlborough) alley studies unendurable."

"The mournful howl to which I wish to give vent concerns the management of the (Eastbourne) cricket."

Enough, perhaps, has been said to show that a public school magazine serves many useful ends. It gives (as far as can be done in print by anyone except a Kipling) a picture of the life of the place; it makes a good diary for the boy while he is there,

still more so for him "forty years on"; it keeps old boys in touch with the school, and the school with them; and it forms an unofficial outlet for the literary talent of the school.

It is an example of that self-government which is the keynote of the English public school.

The paper is written for the boys, by the boys. (At Marlborough, for instance, there are four co-opted editors, of whom the senior prefect is always one. There is a weekly editorial "brew," like the dinners of "Punch." The paper comes out fortnightly, and is taken in by the whole school.)

Except in very few schools, masters have no official share in the management of the paper, though they are welcome as contributors.

One final point. It has been said that "boys have no bump of veneration." This is a mistake. They feel and show reverence strongly, but they keep it for their own local gods, the captain of the XV. and the Head of the school. They do not extend it to the outside world. They will "permit themselves to speak disrespectfully of the Equator," or, indeed, even of the Bishop in whose diocese it lies.

But, from first to last, the public school editors speak with respect of the "Times." The "Marlburian" for March, 1867, refers to "that great leader of the English press, the almighty 'Times.'" The editor of the "Blue," for July, 1906, says: "That precise and sedate journal, the 'Times,'; and his Rugby contemporary follows suit: "We emphasise the obvious in humble imitation of our greatest of journals."

SECTION IV.

PHYSICAL CULTURE:—

XX. HEALTH.

XXI. ATHLETICS.

XXII. ATHLETICS.

XXIII. MILITARY TRAINING.

XX.

HEALTH.

By Clement Dukes, M.D.

Public thought is now so obtrusively charged with educational problems and perplexities that temporary weariness of the subject is not to be wondered at. Its importance, however, remains perennial; and following Coleridge's aphorism, that old truths acquire freshness when expressed in the concrete form of new experience, I propose to consider from a practical point of view—the result of many years of observation and reflection—the effect of the more modern systems of training upon the formation of the body, mind, and character of the pupils in our public schools.

The more technical aspect of the question—the modes of teaching and learning—I leave to specialised experts; and where I hereafter advert to this aspect, I do so in connection with the physical conditions which are necessary for mental effort, and the modes of securing or thwarting those conditions.

And this medical and hygienic inquiry, it need scarcely be added, is related not simply to the promotion of a sound intellectual state—the easier acquisition of knowledge, the clearer perception of its application, and the gradual appreciation of method, and not merely of rules—but it bears a definite relation also to the moral development of character.

The practical nature of these remarks will become evident as we proceed.

It is now more than a generation ago that I first became practically concerned in the wide and intricate subject of school hygiene, and my official association with the question has been continuous and intimate ever since. I am able, accordingly, from personal observation, to take a connected survey of the past, both in its historical interest and as a guide to the future, and to submit an inventory of the progress effected with a view to deciding where the changes introduced have proved conducive to the pupil's permanent benefit, or where, in any instances, their wisdom and value may be doubted.

The changes during this period have undoubtedly been extensive. Have they shown that slow, graduated nature—lamentably slow they have been in many cases—which, being adjusted to the natural growth of youthful body and mind, ensure the steady and normal development of the individual; or have any of these changes belonged rather to the class of deformities where, through want of thought and foresight, one region of the body or mind becomes maimed in the endeavour to facilitate progress in another? In short, has the boy been generally regarded, in these changes of method and practice, as a composite organism, where each part acts and reacts upon every other part, so that a concurrent development has been sought; or has attention been devoted to one or other of the parts chiefly, with a neglect of the remainder, and a consequent absence of harmony and proportion in the result?

To go back to the birth of the public school educational system would involve the traversing of several centuries, but this course, though full of deep interest, would not instruct, and would, conse-

quently, prove of small material advantage to our present consideration. But the survey of our steps during the last half-century will be of substantial service, seeing that many methods which were then in their infancy, and which had not even been brought into relation with the elements of sanitary science (which was itself in its infancy), have grown to such an extent that many schools are, in this respect, on the verge of manhood.

In this retrospect many points occur which arrest attention at once. Some of them I can merely mention in passing; while with the more important I shall deal in detail. And, first, I would mention the notable fact—originally accepted almost as an axiom of public school administration—that boys (as the phrase ran) had to "rough it," and practically look after themselves.

In later, and more so in modern, times "the master and pupil" distinctive feeling has, to a large extent, disappeared, and the very prevalent, though by no means universal, sense of friendship has usurped its place, with a more genial disposition between the teacher and the taught. But such friendship, be it remembered, is in no way identical with familiarity or an assumption of equality. The natural respect of the younger for the older must necessarily be preserved, and this relation will be most fully maintained in its reality and reciprocal benefit, and yet lose all its formality, when associated with that cordial and unaffected concern which the young are keen to detect and appreciate.

It must be observed, too, that the class-rooms have been rearranged with some reference to the necessary cubic space, to the natural and artificial light, and more adequate care is exercised in their warmth and ventilation. It should be remarked, nevertheless, that few class-rooms in our historic public schools will bear comparison with most of those erected for

Board schools in this country; or with the similar class-rooms in German schools. Throughout most of our public schools boys are housed in a much superior manner compared with former days; the food in quality and quantity is improved; in some of them the question of the sleeping place and the amount of sleep have received consideration; and the necessary accommodation for the treatment of illness has had some thought bestowed upon it, although sometimes the arrangements, medical and sanitary, are still medieval in character.

Generally speaking, the dealing with offences is less arbitrary. Corporal punishment is resorted to with some pretence of justice and mercy, instead of simply furnishing, as in earlier times, a mere mode of expending the temper of the inflicter. And bullying and fagging have diminished.

A generation ago no parent would have dreamed of sending a delicate, a maimed, a deformed, or even an eccentric boy to a public school; still more rarely would a house-master have been found bold enough to undertake the charge of such a boy, unless straitened circumstances compelled an accession of income from any quarter. At present, a parent does not hesitate to send such a child to a public school, knowing that he will receive every conceivable care, and will emerge from the ordeal, in most instances, a vigorous and well developed youth.

In days of yore, too, the feeling of "ancestry in schools" alone determined the parent's choice. Now a large proportion of parents attach weighty consideration to the selection of a school. And I am bound to endorse their discrimination, for I regard this judicious choice as furnishing a supreme element, whose significance cannot well be overestimated in giving the child an effective start in life.

Such conditions as the site, the soil, the prevailing

winds, the distance from the sea, the height above sea-level, the aspect of the school buildings, are vitally important to all the young; but infinitely more so to the delicate; to those who are frequent sufferers from catarrh; to the rheumatic and neuralgic; and especially to the tuberculous. Parents now discuss these questions freely and capably among themselves, and appraise not only the character and capacity of the head-master, but the nature also of the structural arrangements of the school, as well as its sanatory and sanitary state. Thus have they become wise for their children's future. To have attained this position of affairs it is manifest that progress has occurred in these schools, as it is quite certain that parents have become, and are continually becoming, increasingly particular in their estimates and judgments.

We are now in a position to discuss in detail the lines along which the changes in the schools themselves have proceeded in this process of evolution, and to consider, further, whether those changes have invariably tended to promote, both during the boy's school career and ultimately, the attainment of health, manliness, and self-respect. I think it will be discerned, as the exposition proceeds, that such changes have uniformly contributed to the common weal of the young and have not erred on the side of effeminacy.

In unfolding the details of life at school we shall be able to form a comparative estimate of the past and the present; and to ascertain, in the boys' interests, in what direction and in what shape the present can be evolved into an improved future.

WORK.

A generation ago the day's school-work commenced, all the year round, with morning prayers in chapel, usually at 7 a.m., regardless of weather,

without food of any kind before leaving the boarding-house, and with only an Eton jacket for covering, in the case of the younger boys. After chapel, lessons began at 7.15 a.m. in class-rooms often bitterly cold, except immediately round the fire, where, on account of the size of the fire, the heat was frequently overpowering.

At the present day, while during the warm periods of the year early chapel and first lesson commence at the hours I have mentioned, work begins at a later hour during the cold, dark mornings of winter. Hot coffee and hot milk, with biscuits or bread and butter, are now provided all the year round before work. The wearing of overcoats is compulsory in cold weather at early chapel and lesson. And class-rooms are usually heated by hot-water pipes and radiators, so that the temperature, which should not exceed in winter 56deg. F., is more uniform through the room. A further change is desirable, at all events during the cold months of the year, for work should not commence until after breakfast, and not until daylight is attained.

While in some cases the class-rooms would not be taken over, under the Education Act of 1902, the majority would pass muster, and the remainder are excellent. They are well-arranged, well-lighted, warmed, and ventilated. The old "Forms," without backs, are abolished, and modern seats and desks are provided in suitable position for obtaining the best light without shadow; while the artificial illumination is effected by electric light.

So much for the place of work. But what about the method, amount, and arrangement of work? In days gone by the boy usually remained in school for several consecutive hours without a break; now there are several breaks in both morning and afternoon school. And the time is not far distant, I hope, when, for the younger boys, the length of each

lesson will be reduced to 35, or at most 45 minutes. This would facilitate more breaks, ensure superior and more lasting work, and avoid the occurrence of brain fatigue.

One of the most serious blots on the school escutcheon is the injury which the system has inflicted, and still inflicts, upon pupils at all ages by the amount of work exacted. Nothing can be more reprehensible than the present practice, which permits, nay compels, children of five years of age to work for the same number of hours as those of thirteen, and those of thirteen the same number of hours as those of nineteen years of age, whereas the work demanded should be adjusted according to age.

An appropriate scale of work at public school ages would provide :—

Hours of work per week.	For the ages of
30	12 to 14
35	14 to 15
40	15 to 16
45	16 to 17
50	17 to 19

The boy whose strength is not overtaxed will perform more effective work in five hours than the overstrained boy can accomplish in ten hours. Under the present *régime* the quality of the work at the commencement of the term, after the vacation rest, is immeasurably the most efficient of the term. By mid-term the boy is considered slack and inattentive, and by the end of the term downright lazy, while the undoubted fact simply is that he is suffering from brain fatigue.

I proceed a step further in my indictment. The evening preparation of work has always been, and still is, a grievous question with those who have the welfare of the young at heart. Frequently it is the hardest work of the day, being new work, which has

to be learnt when the brain is fatigued. The injurious nature of this task is to some extent lessened in boarding-schools by arranging that the work shall be prepared in the presence of a tutor during a limited specified time. But in day public schools this boon does not exist unless a parent provides a home tutor to assist in the evening work. Where this is not done work is resumed on arriving home from school, and is continued until 10 p.m., or later, when the boy is sent to bed by his parents.

DISCIPLINE.

What an incongruous and disastrous vision is presented if we glance at the past stages of school discipline! Lessons hammered into the head by the agency of the cane, mistakes rectified by a box on the ears, detention in school, or at punishments during meal times, while the only leisure possible to the boy for health—games and recreation—was stolen from him by the imposition of "writing lines"—the absurdest of all school punishments unworthy even of the most incompetent master, and surviving still. The form of punishment just mentioned secures the selfish and thoughtless ease of the master, at the cost of that gain to the boy in vigour and exercise which "Physical Drill" would afford.

School discipline in those early days was synonymous with severity; now, it is compatible with justice and gentleness. No one accepts a well-deserved punishment with better grace than a boy at school. He seems to know instinctively, or to have learnt cheerfully, that "he who chooses the tune has to pay the piper," but sullenly resents an arbitrary punishment which degrades, and is disproportioned to his offence.

He has, too, a supreme contempt for a master who fails to punish a deserved offence. In the exercise

of school discipline it should never be forgotten that it is the certainty of punishment which renders its infliction so seldom necessary. It has been the general elevation of our schools in culture and refinement which has rendered possible a mitigation of punishment.

The lesson is being learnt that in school management reward for good conduct involves a far more salutary effect than the punishment of bad conduct. And nowadays the comradeship and good feeling which exist between master and boy render life easier and happier for both.

Not only did a boy formerly experience a rough time with his masters, but often a still rougher time with his school-fellows on account of bullying. School authorities asseverate, and believe it too, that bullying, like the megatherium, has become extinct. The fact is otherwise; bullying, undoubtedly, has diminished; but, at times, it is unfortunately rife among boys and girls in all schools. Bitterness of life is still entailed by that thoughtless practice of placing a school-fellow in "Coventry" for some petty, or fancied reason. Minor acts of bullying, significant enough to render existence miserable, are still numberless, and often unknown, for it is "bad form" to "peach"; while school fights, so common a generation ago, and effective sometimes in clearing the social air like a thunderstorm, have almost passed into mere tradition through the benign influence of well-organised games, which afford the means of letting off, in a healthy and harmless fashion, the superfluous energy devoted of old to harmful ends. If school games exerted no other influence on boys at school, the preceding fact alone would render them of the highest value in humanising the character for superior service hereafter in the wider world of life.

PLAY.

The subject of School Games, mentioned above, may well be considered in minute detail, for the permanent benefits which they have conferred upon our youths during school-life, and thereby upon the character and directed energy of the nation, cannot be sufficiently estimated and appreciated. Fortunately, we live in an age when school games are regarded by school authorities as a necessity rather than a vice. This is a modern development. The idea of the indispensableness of recreation, mental as well as physical, has been a process of slow and gradual growth ; hence, in my judgment, the firmness of its hold upon the nation.

There is no physical degeneration in our public or in the high-class preparatory schools which supply them. Where it is occasionally thought to be detected arises from the presence of a few delicate boys who have found their way into public schools on account of their more reasonable conditions of life. Suitable exercise is, or should be, arranged for these boys. They need their exercise as much as—nay, more than—the strongest and most robust, if a propitious opportunity is to be afforded for surmounting their delicacy or defect. The primary aim in the education of these weaklings, and it is worth all the trouble, should be the development of the body at the time of life when it is most capable of response. Where this scheme is faithfully put into practice, these comparatively feeble boys would have a good prospect of developing into a strong and healthy manhood, which is so desirable for the individual as well as the nation. Parents must take the fact to heart a little more, that the worthiest and most enduring endowment that they can bestow upon their children is good health, and, after this, a sound education, and

endeavour earnestly to correct defects in constitution by suitable environment.

School games not merely tend to generate a well-balanced mind and character, but they instil, also, into the boy-nature, as no other appliance can effect, glowing spirits from robustness of health; quick response to calls of duty in place of lethargic habits; good temper under testing circumstances; a love of justice and fair play, which becomes ingrained for life; self-reliance; endurance; confidence in comrades; a desire to excel, which may ultimately expand into a noble ambition; rapid judgment; aptness to act unselfishly with others for the benefit of all; courage under difficulties; and self-control. In fact, most games form an exercise concurrently to muscles and brains, and involve both swiftness of observation and quickness of decision.

Physical exercise, finally, rises above even bodily and mental development, and possesses a dominant share, especially in youthful life, in the cultivation of virtue. For, as a mode of expending accumulated energy, it thus prevents the formation of morbid imaginations and conduces accordingly to morality.

Every encouragement should be given to the young to become manly, energetic, and enthusiastic at their games, as the basis of a fine training for the healthy and ingenuous energies of after life. And not only so, but the happy recollections and experiences, as well as the attained skill, of the games of boyhood confirm the habit of exercise in early manhood, when physical recreation is manifestly most important.

In schools where games are not encouraged there can only arise an unmanly precocity in self-indulgence; the boys develop into premature "men of the world," and the schools become tainted with the undesirable features of "society."

SLEEP.

The work and play incidental to school-life are naturally followed by the salutary feeling of being tired. This physiological sensation demands sufficient satisfaction for the reinvigorated resumption of the daily duties. In days gone by the boys in the older boarding schools were lodged and fed in "Dame's Houses," the last of which has now disappeared, and, in all the public schools in this country, boys now reside and are boarded in houses officered by masters, who are called House Masters.

In these houses the boys are provided with studios of various kinds, common rooms, and dining rooms where their meals are taken together. In these houses, too, they sleep, sometimes in cubicles of several varieties, or in large open dormitories. The cubicles are constructed for one, or, in some cases, two boys; and in many schools, these cubicles serve the double and indefensible purpose of studios by day and bedrooms at night. It is deeply to be regretted that these cubicles are still allowed to remain in so many schools, and that the governing bodies of these schools, who are usually men of the world, can find head masters who consent to attempt to conduct a school where the cubicle system is tolerated. For every man with any experience of life and sense of responsibility, who reflects seriously and with knowledge upon the question, must necessarily admit, and should strenuously urge upon his governing body, "while these cells are in vogue how can I exercise moral control over the boys, even with the aid of the best sixth-fellows, and if such control is impracticable, as it is, what dire consequences must infallibly ensue?" Sleep is obtained in these cubicles, or in open dormitories, in all schools. I remember the time when boys used to sleep in 400 to 500 cubic feet of air, or less. Now

they are frequently, and should be always, provided with 800 cubic feet, or more; and Huxley has shown that this is the necessary allowance compatible with health and vigour.

In the exercise of function, which is not only essential to growth and development but also to the healthy maintenance of the brain and body, energy is expended, and finally exhausted. This result is reached more quickly in the young, who are deficient in staying power according to age, than in those whose tissues are matured, and brain fatigue is the consequence.

This physical fact notwithstanding, in all times, and in all schools, the tendency has been towards the provision of insufficient sleep, especially for the younger boys. During the years of youth boys have not only to repair waste like adults, but also to provide for growth. On all their organs, consequently, at this stage, the performance of extra work is entailed, and additional rest is accordingly required for the recovery of strength. Since boys, again, are more active in mind and body than adults, an augmented wear and tear occurs, which needs a further period of repose for restoration.

During many years attempts have been made to remedy this defect in the allowance of sleep. The subject, however, has never been dealt with wholeheartedly, inasmuch as the younger boys, who require the most sleep, are still deprived of a reasonable apportionment. Exactly as the work allotted to boys should be measured by scale according to age, so with similar precision should the amount of sleep be adjusted. I append a table of the normal amount of sleep required, subject to extension in individual cases.

Hours of sleep per night at the ages of

10½	12 to 14
10	14 to 16
9½	16 to 18
9	18 to 19

The formation of healthy brain tissue, which should be the teacher's constant aim, is obviously impossible if rest, adequate for both growth and repair, be not provided.

The value of the mechanical bodily rest, too, during the hours of repose is too often ignored, and yet, when this is insufficient, growth is stunted and development retarded. For growth in stature mainly takes place during the period of time passed in bed.

Contrary to the clear teachings of Nature, the unreasonable practice still prevails in most schools that boys of thirteen receive only the same allowance of sleep as boys of nineteen years of age.

FOOD.

But while sleep rests and refreshes the body and mind, it does not sustain them. The provision for incessant wear and tear, and for growth, is found in diet, upon the sufficiency, and equally the appropriateness, of which depends the maintenance of energy.

The discussion of the question of food in public schools has been the subject of many "Press" battles in *The Times* during the last half-century, and if ever a daily paper were short of "copy," the introduction of this topic would flood its columns instantly with heterogeneous and mutually destructive views, where physiological ignorance would play the larger part.

The recorded and authentic reminiscences by parents of their own youthful experiences in this respect testify abundantly to the legitimacy of complaint in the past. Faults, undoubtedly, have been committed on all sides in connection with the problem of school dietaries. Parents are often unreasonable in their expectations; children are often fastidious to a degree, as none know better than parents themselves; and masters rarely devote to

the subject the attention it demands as a lucrative business undertaking, which merits skilled knowledge as well as scrupulous fairness for its proficient transaction. When we consider how human nature delights in being discontented, it is surprising that complaints do not more frequently arise.

The possible grounds of complaint have been numerous, both in former times and at the present day, and I am bound to confess that some of them are absolutely true, and the defects admitting of no palliation.

1. The food has sometimes been deficient in quantity. This may arise in two, or more, ways. Some of the various articles of diet may be stinted in quantity at each meal, so that the boy may leave the table hungry; or schools may only provide a part of the necessary food, and boys purchase, or parents supply, the remainder themselves. I regret to say that this double practice is still largely in vogue, and in some of the best schools. For instance, boys have to supplement either their breakfasts or teas, or both meals, and this course is countenanced by school authorities. Now I maintain that the school should invariably supply the whole of the staple food necessary for a boy's welfare at school. It seems to me monstrous that boys, or their parents, should be practically compelled to provide additional food of any kind whatever. If the stipend defrayed by parents is insufficient to permit the school to pursue the course I have advocated, the fees should be increased to a corresponding degree. In this way only will the pupils obtain adequate food both in quantity and quality.

Those who cater for the young must remember that the amount they can eat, with benefit, is astounding; and they must accept the axiom, whether they like it or not, that a healthy child's appetite is the surest guide to the requisite amount

of food, so long as the food is plain and wholesome. And parents should bear in mind that surfeit is very easily reached by too many delicacies (with the natural result), or by their equivalent in the shape of pocket-money. It is never greedy, as is sometimes suggested, for the young to eat their "fill" of plain food, even to a sense of repletion. It is a duty imposed upon them by Nature itself. Greediness only appears when a surfeit of delicacies is substituted for plain food.

2. Another just cause of complaint with school diet concerns still, as it has ever done, the sameness of the food ; and yet the experienced caterer should know that variety of food does not entail a larger expense (except that more is eaten because it is relished), but simply requires the exercise of fore-thought and painstaking. In fact, sufficient variety is simply a criterion of the competence of the official who provides.

3. In another mode complaint is frequently legitimate. The quantity, the quality, and the variety may be excellent, and yet the whole may be spoilt by unsatisfactory and inefficient cooking. I have endeavoured on many occasions to sift the nature of this charge, and have invariably discovered that the reason of most of the bad cooking at schools lies in the inadequacy of assistance to the capable cook in the kitchen.

The preceding remarks must suffice as indications of the seat of the fault in many of the complaints of this nature.

Having thus pointed out common defects in school-feeding which should be remedied, it is with pleasure that I am able to testify that in many schools the boys are fed with the same care and thought as in the very best homes (not always, by any means, the wealthy homes) where everything is looked after by a good mother who is a home-maker. For such schools no food-laws are needed.

Food should always precede school work; the body should not be compelled to go "on tick" and consume its own tissues through lack of food.

Another very important point in the feeding of the young is the necessity of short intervals between meals, in consequence of quicker digestion of youth, and their naturally greater demand for food. It would be out of place in an article of this character to discuss the question of the importance and the quantity required of proteids, such as meat, fish, cheese, and lentils, and of the necessity of plenty of sugar and fat for those who are growing. These subjects are fully set forth in text-books on diet.

But one item in diet in its relation to schools cannot with any propriety be omitted—the question of alcohol. The change of practice in this respect has been radical and benign. A generation ago nearly every boy drank nothing but beer at dinner and supper in all the public schools. In many cases the younger boys did not consume their allowance at supper time, which was accordingly drunk by the elder boys, with a result which may be better imagined than described. At present this custom is but a memory of the past in the majority of schools: I wish that I could add in all schools; but, unhappily, it is as prevalent in some schools as it was in olden times.

I earnestly urge insistence upon the principle that no alcohol should be given to the young in any form, or at any time, except as a remedy in disease; and even then it is rarely required. In former days, with many parents, the usual feeling was that the question of appropriate food was a comparatively secondary consideration, if the boy could obtain wine or stout twice a day. This was the panacea for every ailment, for every constitutional delicacy, and even for any deficiency of food. Yet, without doubt, alcohol is detrimental to the young, both

immediately and remotely, and should be absolutely omitted from their dietary.

The difficulties attached to the omission of alcohol from the school diet, arising from ancient custom, and from the prejudice in its favour, have to a large extent been surmounted. In many schools beer has entirely disappeared. At Rugby gallons of milk have taken the place of the gallons of beer. And there is not a boy, I feel sure, who has not heartily welcomed the abolition.

Those who have weighed the changes which have occurred in our public schools, as I have described them, will admit that those modifications have been improvements, and that the boys, in consequence, have materially gained in mental and bodily vigour, and in character; that the influence of these alterations on the welfare of the strong and capable boy has been notable in enhancing his mental calibre, improving his physical condition, and increasing his manliness of disposition; while the beneficial effect upon the delicate boy, to whom formerly a public school education was practically impossible, has been incalculable.

But, on the other hand, it is a matter of common observation and remark that many public school boys of this century are softer mentally, physically, and in character than they were even a generation ago; and not infrequently this defect has been attributed to the improvements and innovations which I have recounted.

I grant the fact; I reject the interpretation. It is not the changes in schools which are responsible for a softer rearing. At school, hardship alone has been—or rather, is being, removed or alleviated. But many of the boys who are there educated, and who have no pretence to delicacy of constitution, are brought up at home in luxury to such a degree, that the necessary result is the production of

effeminacy. They return to school with pockets full of money; with gold and bank notes where silver was formerly the custom. Their studies are furnished with an æsthetic and lavish taste, which is entirely out of harmony with a place of study. Boys of this type ought to be educated, not at a manly public school, but at "a seminary for young gentlemen," with their mothers and a nursemaid as attendants. The climax seems to be reached when some of these pampered, superfine beings bring a clinical thermometer, and a medicine chest to school: strong hearty boys who ail nothing, are supplied from home with tonics, which they are directed to take year in and year out; while others are furnished with those concentrated meat foods which are simply injurious —equivalent almost to dram-drinking, so gravely do they damage their digestive organs and the general bodily welfare.

Here is the origin of this softness; fostered, as I stated, by the home of luxury, and not in any degree by the school *régime*.

Parents must cease these aids to effeminacy; schools must rigorously disallow them, if manliness is to be preserved.

On the responsibility and common sense of parents this reform must primarily and essentially rest, for it is their lack of sense, and of genuine concern for their children's interests, which frustrates the efforts of masters to conserve, in this respect, the manliness of boys.

XXI.

ATHLETICS.

BY THE HON. GEORGE LYTTLETON.

IT would be an extremely difficult task to convey to any one who had no knowledge of our public school system, an idea of the enormous part played by athletics in the life of an average schoolboy. In the great majority of cases a boy's chief ambition, on entering a public school, is to distinguish himself at some form of athletics. Latin and Greek are as yet hardly considered to bear any serious relation to everyday life, which, to a boy of thirteen, is strictly and solely divided between school work and school games. There are, of course, exceptions; a boy may have some hobby, such as collecting, or photography, or sketching, to fill his spare hours; but, generally speaking, it may be affirmed that time not spent in the prescribed tasks is occupied by the playing, or discussing, or thinking about games. It is quite impossible to give an adequate idea of the veneration with which the most prominent athletes are regarded; experience of it alone can do so. Let it suffice to say that in the eyes of the school at large, the chief performers at the various games can do, or say, no wrong—their position is more absolute than the Pope's, and from their decisions there is no appeal. For no one who has been to a public school will need to be told that to the fourth form boy the

captain of the eleven is a far more awe-inspiring figure than the headmaster. The rights and wrongs of this athlete worship will be dealt with later; we will now attempt to give a sketch of the management of games, which is fundamentally the same at all the larger schools.

Cricket, being the national game, is rightly given pride of place, and the care bestowed upon it is enormous. There are always among the masters cricketers of ability, and to one of these, in conjunction with the captain of the eleven, is entrusted the organisation of games throughout the school. The system thus elaborated is—in theory—almost perfect. When a boy starts on his cricket career, unless his proficiency at his private school is such that his fame has preceded him, he will start in a low game in the club, or group of four or five games which is confined to his part of the school. If he is successful in this game, the captain of it will send his name to the captain of the game immediately above. If here also he does well, the process is repeated until he reaches the first game of his club. Here his object is to get into the first eleven, when he will receive the club colours. As yet he will not have had much coaching, but when he reaches the first game he will be given professional coaching, once or twice a week. The weaker members of the club—that is from the second game downwards—probably get no professional coaching, but are looked after by the members of their house eleven, who are, of course, in higher clubs. If a boy possesses extraordinary ability, he will be drafted into one of these, where his progress is watched with the greatest care. It is of course very rare for a boy to be good enough for the top game of all in his first year, though such a case is not unknown, but at such schools where the authorities know their business, there are a number of boys of only one year's

standing who are marked down for a prolonged trial in the best company. Complaints have been made that in some of the larger schools the smaller boys are not sufficiently provided for in the matter of games, and that players of promise meet with no encouragement and eventually abandon the game for the river, or other and less arduous pursuits. To this we can only say that we do not believe it is possible at any public school for any really good player to remain long in obscurity. There are so many opportunities for him to prove his worth; if promotion is denied to him in his club, there are always lower boy or junior house matches, in some of which he is certain to receive a trial. It cannot be altogether denied that the lower games are something of a scramble, in which the abiding principle is that of the survival of the fittest, but that the fittest nearly always do survive there can be very little doubt, and those who go to the wall have only their own want of determinaton to blame. The long and short of the matter is that any boy who has any keenness for cricket will never be in want for a game.

When after steady progress from club to club a boy comes in sight of the hallowed sanctuary of the first game no complaint can be made of want of attention to him; if he still shows promise he is carefully coached, and no good batting or bowling feat can escape the eye of the authorities, who are always on the watch among the first few games for hidden talent. If he is not "trained on," he sinks to his own level among his contemporaries, where the game is played with more light-heartedness, and certainly more real pleasure, than in the grim struggle for fame waged above their heads. For there the game has lost its primary object, which is recreation; it has nothing of recreation about it; it is the real business of life, oppressive and almost ludicrous in its seriousness. Instances have been

known of boys thankful for a rainy day, or even an injury, as bringing some brief respite from their anxieties, and many are the sleepless nights spent by those who aspire to the honour and glory of the eleven. We have not yet reached the pitch of enthusiasm displayed in America, where grave senators burst into tears at the defeat of the institution which they represented forty years before, but perhaps we are not very far from it. In an English public school the chances of those who aspire to representative honours are eagerly discussed, and their performances daily recounted. The body of the school are far more engrossed in the prowess of the school eleven than in playing the game themselves. For days before the principal school match, excitement is at fever heat; during the match itself all other games are left off, the whole school assembles round the protagonists to yell themselves hoarse with delight or dismay, and the excitement takes some time to settle down. The match is fought over again ball by ball, and the heroes of it are exalted to demigods in the eyes of their fellows. It is hardly necessary to say that during this period work is practically at a standstill, and the subsequent return to it is slow and difficult. In fact, in schools where the chief match takes place before the end of the term, masters say no real work can be expected in the dreary fortnight which follows this climax of the term's energies. The practice which obtains at most schools of having the great match in the first few days of the holidays appears the better one, as there the term ends on a high note and anticlimax is avoided.

We have not space enough to give details of the numerous other sports and pastimes; they are managed much in the same way as cricket, except that they are more entirely in the hands of the boys themselves. At Eton, of course, rowing holds an

equal or even superior position to that occupied by cricket. The utmost care is taken with promising oarsmen, and the results may be seen both in the success of the Eight at Henley, and in the long roll of great oarsmen which Eton has supplied to the University boatrace. The genuine "wetbob" is in every way as fine a specimen as can be produced by any athletic system, but it is open to question whether the river does not provide greater facilities for loafing than cricket possibly can do. The cricketer has always the stimulus of competition and fellowship, but a boy may call himself a "wetbob" and do little more than recline in a boat under a willow or lounge about at the bathing places. His doings have not the publicity which is inseparable from cricket, and with boys there is no stronger coercive than public opinion. But rowing is practically confined to Eton and Radley, and we must return to those pastimes which are common to all. Football is, after cricket, far the most popular game. Most English schools play under Association rules, but Rugby has not a few followers, while Eton, Harrow and Winchester have their own peculiar games, which have the advantage over the recognised codes in antiquity if in nothing else. There are corresponding disadvantages, the chief of which is that football matches with other schools are, of course, impossible, if indeed this is a disadvantage. At these three schools the house matches are the chief football events of the year, and *esprit de corps*, though more parochial, so to speak, than in the inter-school contest, is none the less fervid. The game is compulsory for every boy unless forbidden by the doctor, or the boy's parents request that he may be excused, and though the system has its opponents, it is rare to meet an old public school boy who regrets having been forced to play when young.

Other games there are innumerable. Fives,

racquets, squash, hockey, golf — all have their enthusiastic devotees. Every school has athletic sports at Easter. Rifle shooting is becoming more popular and receiving more attention since the national deficiencies in this respect were pointed out; and Eton has a pack of beagles which provide almost weekly copy for the humanitarian journals. Lawn tennis, for some reason, has never been popular; the prejudice against it was voiced some weeks ago in a school paper by a correspondent who in withering terms referred to the game as the peculiar relaxation of "the tame curate," though the reason why this should be considered to condemn it is somewhat obscure.

Such then roughly described is the athletic *régime* in vogue at our public schools. It may be objected that some minor details are incorrect as applied to all schools, but as we have already said, the general principles are the same everywhere; the homage paid to the athlete and the widespread sense of the importance of athletic training and selection are common to all. In our opinion the hero-worship of the athlete is in itself a perfectly healthy phenomenon. To most boys hero-worship of some kind is necessary, and if the athlete is dragged from his pedestal it is not easy to see who is to be exalted in his stead. It ought by now to be generally realised that the adoration of the cricketer and the footballer is quite inevitable. Bodily prowess is to boys the most tangible and visible form of success, and, as such, will always be admired and emulated. The danger which must be guarded against is the ever-increasing publicity and deadly seriousness of school athletics; some school matches are becoming merely society functions; the papers print long accounts and illustrations of every detail of the game, the result being that many a hero who has come unscathed through the adulation of his school-fellows must be possessed of rare level-

headedness if he doubts any longer of his greatness when assured of it over and over again by a well-meaning but misguided Press. His sense of proportion is distorted, and he really begins to think that games are the be-all and end-all of life, and that to proficiency in them his intelligence and energies must be directed.

For the rest, the old platitudes as to the many advantages of athletics still hold good—healthful employment, presence of mind, calmness in defeat, and (what is more difficult), in victory, obedience, leadership, hardihood—these are some of the qualities which are learnt in the exacting schools of cricket and football; a boy has the sense of the responsibility of representation; he feels that the honour of others is dependent on him, and such a feeling is a powerful stimulus to his keenness, though it must be admitted that the glamour of publicity which, as we have said, surrounds the foremost athletes tends in some cases to breed a longing for personal distinction to which the success of the side is subordinated, and which is absolutely contrary to the spirit in which all the games should be played. Where the real success of the system appears is not so much in the more distinguished circles as in the rank and file of the school. Here there is no thought of individual glory; the battle is for the victory of the side, it may be house or form, and it is in this kind of game that the real value of athletics as well as the most lasting pleasure is to be found. There must be many, now grey-haired and rheumatic, who still cherish memories of a football match snatched out of the fire, or a last wicket stand with some old comrade against the cock house of the year. These are some of the things that go to make up the charm of school life, and lay the foundations of character; and when one calls to mind the triumphs won, the crises survived, the hardships overcome, and, above

all, the lifelong friendships formed on the playing fields of Eton, or on "the meads of old Winchester," one is inclined to cast judgment aside and vote with the immortal school debating society, which declared its unanimous conviction "that too much athletics are a good thing."

XXII.

ATHLETICS.

By A. L. F. Smith.

It is said that Demosthenes, when asked what was the most important part of oratory, answered that it was gesture ; and to the further question—what held the second and third places in importance—returned the same reply. The story is interesting, among other reasons, on account of the weight which it attaches to any appeal made to the most elementary of the senses. The Spartans, who had forgotten the argumentation, or failed to catch the drift of the speech made by the Samian envoys, understood at once the significance of their gesture, when they brought in an empty corn sack. There are many men in the world who can use their eyes, but not so many who can use also their minds. And from the point of view of those who are less favoured in this respect, there can be no doubt that athletics stand in much the same relation to public school life as gesture to the art of public speaking. For them the typical schoolboy is the player of games rather than the reader of books. There are, of course, truer criteria of excellence than successes either in games or at work, but such criteria are more difficult to estimate, and the outsider, who has no special opportunities for judging, is likely to be influenced more by athletic than by scholastic distinctions. How far such a state of things is the inevitable result of the public

school system, is not at present the point. The point is rather that, in the eyes of the uninitiated, the public school system is at the present moment bound up with athletics—or, as the more extreme critics would call it, "athleticism." But in a conservative country, such as England still remains for some purposes, even abuses are respected, and none but the most iconoclastic spirits would either dare or wish to handle them with violence. Athleticism, as it is practised in public schools, perhaps even athleticism in general, is still the object of a certain amount of pride. Only there is a growing feeling that the battle of the future will not be the "Battle of Waterloo," and consequently that less time ought to be spent "on the playing fields."

The particularisation of this feeling in certain quarters into a criticism of the system of athletics, as practised at schools is really a great testimony to the prestige which attaches to those institutions. It is in them, at any rate, that the root of the matter is considered to lie, though the general attitude adopted towards them is at present fortunately rather an attitude of friendly criticism than of malicious fault-finding. Still, if the call for reform becomes universal the public schools can hardly hope to escape untouched—at any rate, not unless they either justify the modern excessive devotion to athletics, or succeed in disclaiming their own share in the responsibility for it. It may well be said that the first of these alternatives is impossible, and that the case in this point must be allowed to go by default. It will be left then for the schools to concentrate their defence on the second point, or in other words to claim that the modern cult of athletics is a debased copy of the purer original—the athletics of public schools—and that the ideal form ought to be dissociated from its "perversion" for the purposes of criticism or defence. No one, if may be presumed, will deny

that of the life of the normal schoolboy half at least is devoted to athletics. And there are many individual cases in which the half is more than the whole, in which athletics comes first, and the rest nowhere. In fact the legend "Orando laborando," which stands as the motto for a famous school, needs to be supplemented before it can be applied with truth to modern conditions. Unless, indeed, "laborando" includes bodily, as well as intellectual exercise; and in that case it ought to be put first. For it cannot reasonably be maintained that games at school are regarded by those who play them as a means and not as an end. Actually, this is not true; ideally, it would be undesirable, though arm-chair critics, who have either never known, or have forgotten, how intensely real are the trivialities of public school life, may console themselves with the delusion that it is true, or with the hope that it soon may be. But the most that can be said is that games are not always regarded as the only end. It is not until later life that the man who still keeps up his games takes to reminding himself that he plays merely for exercise, or for what he calls the "sake of the game." The effect of athletics in his case is medicinal, not moral. It is really time for him to show more moderation. If not he will continue at the peril of his own soul, or at the risk of being included in the rank of those who cripple the collective efficiency of their country, by an unmanly devotion to pastimes which they ought to have outgrown.

But it is at the public schools that athletics flourishes as a natural growth, requiring neither fertilisation nor pruning. And it is this particular condition of them that gives to English public school life its unique character. Community of life and hopes and ideas up to a certain age finds its most natural expression in games, and we need not be ashamed of the admission. At least, as long as it is true we may

be quite sure that the cult of athletics (if "cult" is not too artificial a word in this connection) will be natural, unconscious and absorbing. The ordinary schoolboy is even more elastic than he is given credit for being, in temperament at any rate. He has the power of casting off, like a suit of clothes, a matter which he and all the world expected a moment before to occupy his undivided attention for days. It is this quality that makes school stories so unconvincing. For the peculiarity of school life is the way in which the most trivial matters become, each in its turn, affairs of the most engrossing interest. Nothing happens, but every nothing is a great event, though forgotten as soon as it is past. Our school life is a mass of memories, whose content is misty and indistinct. Yet whether our bent was towards games or towards books, it is to the former that we chiefly look back—whether more vaguely to the "days of fresh air in the rain and the sun," or more definitely to some particular game, or to some incident in a game in which we took our part with zest, and perhaps not ingloriously. Nor is it only the brutal and successful athlete to whom such recollections are pleasant.

It is true that the prosperity of the ungodly may have furnished the text, and the superiority of the athlete over the scholar the application, for many a youthful sermon against the undue preference given to body over mind. But in nearly all such cases the preacher's motive is disappointment rather than disapproval, just as it is the former feeling, and not the latter, which when it has become chronic, develops into repulsion. But repulsion towards athletics is not often found in a schoolboy; for at his stage of life, at any rate, the pleasure and the profit which he derives from games bear no direct proportion to his skill. It may well be true that the mere athlete looks back with pleasure to the games

which he has played at school, simply because he has nothing else to which he can look back with satisfaction. It is not so with the far larger class of men, who in their school days have combined work and play; any one, even in this category, turns for refreshment to the memory of his games—the true "noctes cenasque deorum," in which pleasure was mixed often with disappointment, never with pain. It may be objected that to such a man games stand as the embodiment of much more than the actual playing of them. But this is no objection. If it is true, so much the better for games. If it is not true, then it does not apply, and we must leave games "for dogs and apes." But in the twentieth century it is surely too late to deny that athletics influence the soul as well as the body. And as for the moral effects, are they not written, not only in the books of Greek philosophers, but also in the large body of modern school literature?

There is, however, another side to the picture, and it is to this other side that the critics of modern athleticism direct their attack. One might almost say that the picture has been reversed—that what should be the back has become the front. The public school system has to bear the brunt of the theory which represents the normal Englishman as little better than an overgrown schoolboy. The outcry against that spirit of "amateurism," which is said to pervade English life, is not altogether baseless. It would not be inappropriate to inscribe over the grave of many a reputation lost in war, in business, or in politics, the epitaph, "He thought he could do everything well, which is a beautiful belief when a man holds it with all his heart." Beautiful, perhaps, is all the praise which such a belief deserves. Only genius can make it profitable. Certainly there comes a moment in the history of the individual life, as in the history of civilisation, at which it becomes expe-

dient to put away childish things. And on the principle "corruptio optimi pessima," the fatal effects of anything which has become an abuse are in direct proportion to its grand effects while it was still a benefit. To quote extreme instances serves no useful purpose. Thus it would be easy to imagine a school curriculum in which an importance would be attached to mere athletics sufficient to justify the most violent abuse ever levelled at the system in general. But it is the normal, not the abnormal, which has to be considered. And even so there is a stronger *prima facie* case against the public school system than the optimist or the conservative might be disposed to admit.

It may be argued that, even granting the great moral influence of athletics as practised by the young, the time thus spent can never be more than a kind of investment, not always successful, and with no prospect of more than a moderate return. And we must aim at something higher than safety, or we may find that the narrowest miss is fatal. Our present system may be the best in itself, but, as England is only an island, and not a separate planet, from the misfortunes of our position we are forced to aim at what is relatively best. It is simply another case of the survival of the fittest. In these days of efficiency nothing pays which has not a direct bearing on the sharpening of the faculties. Recreation will be taken like sleep, not because it is a Saturday afternoon or a half-holiday, but because the mind refuses to work further without a respite. The span of human life will be shorter perhaps, but certainly more crowded, for now every day will be worth two of the old days. Nor need the prospect be so appalling. It is true that the idea of the dignity of labour is an altruistic sentiment, the existence of which everyone, especially if he lives in easy circumstances, is ready to take for granted in everyone else. But standards of pleasure

are always relative—happiness must exceed our grasp, but not by too great a distance. So it is reasonable to suppose that if boys at school have some of their hours of play curtailed they will be just as happy in the enjoyment of what is left. The conclusion of the whole matter is that, whatever may have been the case a century ago, we cannot in these competitive days afford to give more than the bare *minimum* of time to a practice like athletics, the necessity for which is due in the first instance to one of the frailties of human nature.

A reformer of the more advanced type might suggest that, in a case of national importance, the happiness of a section of the population between the ages of thirteen and nineteen is not worth considering. But he will not meet with any very general approval. There is a prejudice, for the prevalence of which many of us have cause to be grateful, in favour of the idea that this is the one time of life at which the happiness of the individual is desirable as an end, for its own sake. And with boys, at any rate with the Anglo-Saxon boy (for we are not yet sufficiently cosmopolitan to neglect such distinctions), games go a long way towards the realisation of that end. The time after all does not last long, and it is possible to be happy without being spoiled. Such happiness is a reserve fund of inexhaustible resources. It is only a pity that more cannot share in it. But the whole public school system is an aristocratic system, however much its internal code may be democratic. Still, though it cannot be defended except as an aristocratic survival,' it has taken such a hold upon popular imagination as even a Government Commission would not be able to shake. It has been condemned also as a compromise, by which the pre-eminent few are sacrificed to the mediocre many. Doubtless athletics are partly intended to make the task of

discipline easier, and discipline is often a cage against the bars of which genius dashes its wings in vain. But in reality there is plenty of room in the cage; an hour or two wasted every day on athletics ought not to be enough to crush the truly great soul, and after all the few are very few, but the many are innumerable.

Comparisons may be misleading, but one cannot help noticing the contrasts afforded by the attempts made in France in the direction of a system of education more democratic in its scope and more purely intellectual in its aims. Its results are hardly such as an Englishman would be likely to appreciate. The absence of athletics inevitably involves more work, and more work generally means too much work. The nerves cannot stand the strain, and the result is an abnormal development of the morbid side of the character. To meet this the cords of discipline have to be tightened until the system becomes far more cramping and stunting than any amount of compulsory athletics. At best it leads to an intellectual arrogance or priggishness, which is far more unwholesome, and not less offensive than the swagger of the brainless athlete. Such a system fails to make the best of either world. The justification of our own is that it tries to make the best of both worlds—perhaps after all the highest possible ideal in practical life.

XXIII.

MILITARY TRAINING.

By the REV. J. P. WAY, D.D.

ENGLAND loves peace, and rightly. Yet to love peace overmuch is to provoke war. The humorous press delights to represent John Bull in its cartoons as a rotund and comfortable personality, evidently quite unfit to run a race or wrestle for his life. He wears old-fashioned dress, he fingers a well-filled purse, and looks altogether a tempting prize for any highwayman. The picture is all too true. A true joke is no joke. It represents a really serious state of affairs, when one remembers that the "law of the jungle" still holds sway, despite our boasted civilisation. If England wishes to maintain her own, she needs to grapple more vigorously with the problem of defence. She needs to train every citizen to be ready to take his share in the defence of his country against a real danger, the greatest she has ever had to face.

A military training on a far larger scale than she has ever before attempted is absolutely needed. It is a matter of life and death. We are apt to think our shores impregnable. This is not so certain as once we imagined. Vessels go thirty miles an hour nowadays. Our rivals at any rate have thought the invasion of England a matter worth serious discussion; *academically*, of course, at present. But, even if the coast of England can be kept inviolate,

and our fleet can maintain the command of the sea, and our food supply be assured, the size of the British Empire provides many vulnerable points. Our Empire is continental as well as insular. Lord Roberts in his impressive speech before the London Chamber of Commerce, in August, 1905, has made quite clear the terrible risk we run. Even international rivalry in trade is itself a great danger. Very soon, with the growth of population, it may become a struggle for the necessaries of life. It is quite evident that the Empire needs the personal service of its own sons. It is a matter of vital importance that some universal system of military training should be established in England. If not compulsory, it must at least be comprehensive.

To some this seems a terrible thing. Yet military training in itself is a good thing. Experience has shewn that it is a blessing and not a curse, especially to that portion of the community which would otherwise grow up untrained and undisciplined. There is plenty of testimony as to this. Organisations, such as the Church Lads' Brigade, have deliberately selected military training as a missionary agent, and found it of immense value. The public conscience has been concerned of late with the supposed signs of physical degeneration. Military training is one of the best remedies. Those who have seen its effect know well how astonishing an improvement in the physique of ill-grown and weedy boys is the result of only two or three months physical training. If Englishmen are to hold their own in the competition of the nations, a healthy body is the first requisite.

Again, there is the "hooliganism," which has caused grave concern. Those who have tried to devise a specific to cope with this disease have found the military system invaluable. In a very short time it gives habits of discipline, cleanliness, and self-

respect. It is ten thousand times better than imprisonment or the cat o' nine tails.

Even when it comes to practising a craft, the military training has shewn its value. Sir Joseph Whitworth once said that the labour of a man who had gone through a course of military training was worth 1/6 a week more than that of the untrained man. The training gives promptitude, attention, and capacity for joining in combined action. The great manufacturers on the continent, such as Krupp, have borne the same testimony. Here, the conscription, which we dread above all things, has done much for the continental nations by improving physique and instilling habits of punctuality, readiness to take trouble, and respect for authority. It has even been utilized to provide a spur for the idleness of boyhood.

If conscription has all these advantages, how much greater advantages will there be in a voluntary system which shall be equally thorough and equally comprehensive! A sense of individual responsibility will grow, a spirit of self-sacrifice be fostered. The voluntary submission to a sound military training, as a duty, for the good of one's country, and the defence of those near and dear, may indeed be said to lay a sound foundation for the finest type of Christian manliness.

It is difficult to say when an organised system of volunteer service for National Defence was first adopted in this country. As early as the time of Henry VIII. a charter was granted to the Volunteer Corps, which is now known as the Honourable Artillery Company of London. John Milton's name was once upon its roll. Our modern system owes its origin to the warlike attitude of France under Napoleon III. The application of steam to ships of war had made invasion easier than it was before. Then came the Orsini Plot. A supposed accomplice

was tried in the English Courts and acquitted. There followed such a manifestation of feeling in France that it was thought high time for England to look to her defences. On May 9th, 1859, the "Times" newspaper published some stirring verses by the poet Tennyson, beginning :—

There is a sound of thunder afar,
Storm in the South that darkens the day !

with the refrain at the end of each verse :—

Riflemen, Riflemen, Riflemen, form !

Three days afterwards General Peel, Secretary of War, issued a circular letter to the Lords Lieutenant of the Counties authorising the formation of Volunteer Corps. In a few months a force of over one hundred thousand volunteers was raised.

Along with this a similar movement began in the schools. It so happened that Rossall School was the first to enrol a corps. Her School Corps was enrolled on February 1st, 1860, and two Cadet Companies established in connection with it, during the Headmastership of the Rev. W. A. Osborne. The first Captain was the late Mr. Hector Croad, formerly Clerk to the London School Board. To him the establishment of the Corps was mainly due. It is said that the Government of the day was at first disinclined to put rifles into the hands of school boys. The Duke of Devonshire (then Marquis of Hartington) showed more foresight. He persuaded them that the rifle in the hands of school boys would be more dangerous to the enemy than to the boy. As a matter of fact many of the soldiers of the great Napoleon were only fifteen years old when they began their service ; and, in later years, the excellence of the shooting at Wimbledon, Bisley and elsewhere has proved over and over again that it is quite easy to make a school boy into a good shot.

The Rossall Corps was enrolled under the name of the 65th Lancashire, and was attached to the bat-

talion under the command of the Marquis of Hartington. The boys had to cross the waters of Morecambe Bay two or three times a term to drill with their battalion, and might almost be described as a species of Marine Light Infantry.

If in this honourable rivalry Rossall had the good fortune to be first to enrol a corps, Eton, Harrow, Marlborough, and Winchester all raised corps much about the same time—certainly in the same year. These five schools, then, may be said to have led the way in a movement which now, under the auspices of the Earl of Meath and our great soldier patriot, Earl Roberts, seems likely to provide England with a practicable solution of the compulsory service difficulty. Though every other nation adopts the system except ourselves and the United States, conscription is a name of ill savour to an Englishman. To us the idea of compulsion in such a matter is unbearable. Yet compulsion by our own elected Parliament is far better than the compulsion of a victorious enemy; and it cannot be denied that to remain unarmed is to invite attack.

In England things move slowly—too slowly in the face of danger. Yet, if the nation hangs back, the schools seem to be going on. So far, the military training in the schools has been mainly confined to those schools which maintain a corps and, in these schools, to those who are energetic and patriotic enough to join the corps. Now, however, a new departure has taken place. At Bradfield and Rossall, and possibly other schools, the elements of military drill have been taught for some years past to the rest of the school, the civilians outside the corps. The custom is spreading, and under the influence of the recent appeal made by Lord Roberts, some twenty or thirty schools now drill all their boys. Some schools are more fortunate than others. Some, for instance, have as many as three ex-army sergeants

permanently retained—the School Sergeant, the Sergeant in charge of the Gymnasium or Baths, and a third, the Sergeant of the Cadet Corps. With these it is possible to give the civilian contingent a drilling which is quite first rate. The employment of Army Sergeants in various capacities about a school is to be recommended on a great many grounds. They are the pick of the army, and could easily replace some of the civilians already employed. As for the drilling, it certainly does the boys much good. It gives them an upright carriage, expands the chest, removes the slouch, and trains them to be attentive to the word of command and quick in obeying it. The drill is not found to interfere either with school work or with school games. Half-an-hour's drill twice a week throughout the year is found to be quite sufficient to teach a squad the elements. An elaborate system of drill is not deemed necessary. If more is required, more time can be given, still without interfering with work or games. This may, however, be more difficult at day schools, where work does not begin till 9 a.m., and boys have to spend time travelling to and fro between school and home. Still, it is hoped it will not be long before a military training will be a recognised part of all school training. There will then be less need of conscription. Every boy in the elementary schools, and also in the secondary schools, including the larger public schools, will have received a military training which is both physically and morally beneficial. Thus will be provided, against the hour of need, a great citizen army, an army destined for defence not for aggression. It will embrace nearly all the manhood of England.

More, however, is needed than drill. We have to be practical. Drill is little good without shooting. Good shooting, even without drill, was found all too

effective in the Boer War. Though it is a great thing that universal drill has become the custom in so many schools, it is infinitely more important that some practice in shooting should be made part of the routine of every school. This is already the case at Uppingham, Harrow, Rossall, Glenalmond, Repton, and Dover. It is no new idea. History tells of a time when the practice of archery was encouraged by Act of Parliament even in the schools, as the Shooting Fields at Eton and the Butts at Harrow bear witness. Neglect, be it noted, was punishable by a fine.

It is greatly to be desired that more schools would encourage rifle practice. There have been difficulties in the way. It has been wished, for instance, to preserve the shooting as one of the privileges of the Cadet Corps. Then there has been the cost of the ammunition, the difficulty of finding a range close at hand, or of providing enough butts on the range to render it possible to pass, perhaps, several hundred boys through their shooting course in the limited time available. It has, however, been discovered that practice with a miniature rifle at a miniature target with miniature bullets at thirty yards range is almost as good a training for a boy as the practice with the full sized rifle. These small rifles are of two classes—air rifles and powder rifles. Where the miniature air rifle is used, the cost of the rifle, and of the ammunition, and the labour required for cleaning, are reduced to a minimum. The rifles in which powder is used require more cleaning, and the ammunition costs more. It is a great advantage that the miniature rifle is only useful at short range. Little space is needed. The element of danger is all but eliminated. It is possible to put several ranges side by side, with a partition between each if necessary. If the civilians use the miniature rifle, the use of the full-sized rifle can be retained as the privilege of the Cadet Corps.

Some day, perhaps, the Board of Education will require all this as an essential part of every English boy's physical education. The Government will then, it is hoped, find rifles and ammunition; and, above all, will use their great powers to compel the provision of ranges. This is of vital importance. Meanwhile, the Volunteer Cadet Corps are invaluable to the nation. Everything should be done to encourage them. Privileges may well be reserved for those whose patriotism is willing to take so much trouble and incur so much expense. At all schools they alone are given the right to wear the King's uniform. They alone have the privilege of attending field days. These are generally held in some attractive piece of country, and provide the corps with an outing, which is a useful experience, and certainly a very enjoyable holiday. In some schools, as at Rossall, the members of the corps have also the privilege of the use of the baths as a drill hall in winter time. The water is turned off, and the bath boarded over with a stout platform supported by trestles. Here the winter hours are enlivened by spirited competitions between the various houses in physical drill and squad drill. It is an interesting sight to see the boy sergeants of the houses, each in their turn, march and countermarch their squads backwards and forwards across the drill hall at the word of command, unravelling difficult situations, and managing the whole squad as if it were a single individual. The use of the rifle range is also confined to the corps. Few schools are fortunate enough to have a private range. There must be a good many districts throughout the length and breadth of England where the provision of more ranges would greatly help the movement.

But if good shooting is the most important element in our defensive organisation, good scouting is also equally important, especially in a nation which

has to make the most of the small army at its command. In old days the "thin red line" showed itself a match for serried masses containing many times its numbers. Good scouting and great skill in the art of taking cover can still multiply indefinitely the fighting power of our small army. Why should not scouting be practised more than it is at the public schools, and also the art of signalling? General Baden-Powell's little book gives many interesting hints. A scouting match might be made much more amusing than a paper chase, and become an intellectual exercise as good as a game at chess. Many schools have close at hand great commons, or woods, or moors, where scouting could be developed into a healthy sport, every whit as fascinating as even the much-loved cricket. It would exercise the brains as well as the bodies. If every English youth, in the course of his school training, were made a first-rate scout as well as a dead shot, he would be the better for it, and we should hear little talk of invading England. Peace would be assured, always provided it were known that there was a full supply of rifles and ammunition for our citizen defenders, and all the other supplies which the experts know are so sorely needed.

Some have thought that, if a whole school receives military training, difficulties may possibly arise between the civilian headmaster and the militant member of his staff who commands the school in the field. There should not be more danger of this than in any well-regulated state. Apart from the loyalty and good feeling which may be looked for in the English public schoolmaster, it should be remembered that the headmaster himself appoints the captain of the school rifle corps. The War Office have always taken care to show that they fully recognise the importance of preserving the headmaster's position as head of the school.

A point of really great importance is the higher training of the officers. Here is the greatest need and the greatest difficulty. A battle line nowadays has to be "far flung." Highly trained intelligence is needed more than ever. Special training must be provided for those who are to be officers. At school boys can have a certain amount of practice as officers, either with or without a commission. They can also be trained in the subjects of instruction prescribed for the Army Examination. A thorough general education has been given them. The rest presumably must be a matter of special training after the school days are over.

It would be a great help to the public school movement if more open encouragement were given by the military authorities; and if more opportunities for combined field days were arranged. Much is already done for the schools in the south, but little for the schools in the north.

It will be clear, it is hoped, that the necessity of military training on a universal scale is only urged in view of the many dangers which are acknowledged by all. It is not aggression, but defence which we desire. A war of aggression is nothing better than robbery and murder on a gigantic scale. The defence of hearth and home, the defence of freedom, the safeguarding of the supply of the necessaries of life are all part of our inalienable right as a nation. By proper precautions we may stave off the horrors of war; and military training, so far from disturbing the peace, may preserve it, till at last we ring in "the thousand years of peace," and "the thousand wars of old" are gone, never to return.

SECTION V.

HISTORICAL AND DESCRIPTIVE:—

XXIV. The Evolution of a Public School.

XXV. Roman Catholic Public Schools.

XXVI. Nonconformist Public Schools.

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XXIV.

THE EVOLUTION OF A PUBLIC SCHOOL.

THE village of X is one of the oldest in England. In the days before the Conquest it is believed to have been the capital of Saxon kings, and a place of more than merely local renown, linked by close ties to the general history of the country. Its importance was enhanced by the existence of a monastery, which during more than two centuries formed the centre of the religious life of the district, until the Danes overran the neighbourhood, and in 874 "utterly destroyed that most celebrated monastery, the most sacred mausoleum of all the kings" of Mercia. Upon the ground occupied by the Abbey the village church was subsequently begun, and became in time one of the most beautiful of the many country churches for which that part of England is famed. When about two hundred years later various circumstances (possibly among them the memory of the former monastery) led to the establishment of a large priory there, the ground selected for the monastic buildings lay close to the village church, and here a new church on a larger and grander scale was raised, and in close proximity a gate-house, cloister, refectory, and, in fact, all the usual conventual buildings. After an existence of about four hundred years the priory shared the fate of all monasteries with an income of less than £200 a year, and was dissolved under the Act of 1536. The Priory Church was destroyed in 1553—the des-

truction was, it is said, the work of a single Sunday —and little now remains to attest its ancient splendour, except a few fragments of carved stone and the ruined bases of its pillars. Four years later one of the knights of the shire for the county died, and by his will made provision for the establishment of a grammar school. He had not himself any property in the village, but as the remains of the dissolved priory appeared admirably adapted for the purpose, it was here that his executors established the school. For many generations the priory buildings supplied all that was necessary; from this centre the school has expanded and grown. It is built upon a famous site, consecrated by pious effort, and hallowed by the religious associations of past generations.

The village itself lies a little off the beaten track, and though surrounded at no great distances by large towns and industrial centres, has been but slightly affected by external influences, preserving through the centuries a certain detachment and independence, which tends to exert some measure of control upon the habits of thought of its inhabitants. It has won and retained a distinct individuality, due in part to its sequestered position, in part to the existence of the school, and most largely perhaps to its mere antiquity. The visitor who comes without any special preparation or knowledge is surprised by the feeling that he is passing suddenly into the presence of something which is very old and has its roots far away in the past. The feeling is first aroused by the sights around him, the remains of old buildings, the grey priory wall, the village church, the arch of the priory gate-house, through which he enters the school precincts. If a lengthened visit brings with it some fuller knowledge of the inner life of the school, the original impression will be deepened. For it is not only in a material sense that the school is old. The work that is now being done has its

analogies in the past. Indeed, it is perhaps in the intellectual and spiritual order that the continuity of past and present is most striking. There the old spirit which prompted men to found great religious institutions and consecrate life is not dead, although it is transmuted and adapted to new conditions. There have been breaks, of course, in the continuity of effort, but the school has never striven to make a *tabula rasa* of the past or to forget the historical background. It has been allowed to grow naturally; it has become what it is by a slow process, which can be followed back to its beginnings. It is for these reasons that there still lingers about the place something of the charm of far-off times, and the members of the school also learn to assimilate some measure of old-world simplicity in character and manners.

Life there is peculiarly fitted to create or to strengthen that feeling of intimate relationship with the past which is often endangered or destroyed by a residence in large towns with shifting populations and ephemeral interests. It is true, of course, that the sense that he is entering upon a great inheritance comes slowly to a boy; it does not usually affect his thoughts or acts until he has been some time at school. Sometimes, indeed, it never comes at all. It may happen elsewhere that so many interests are represented in the life about him, and so many forms of human energy pass before his eyes with a bewildering and dazzling rapidity, that he may never realise, except fitfully and insecurely, the uniqueness of his position. From this danger he is protected here. Whatever the influence of past associations may be worth, there is, at any rate, nothing to counteract its effects. A boy is exempt from the pressure of those forces which arise from the constant or intermittent presence of the dwellers in large towns; he is free from the temptation to

premature development; he is not drawn towards pursuits for which he is not ripe; there is nothing in his surroundings to prompt ostentation or vanity. His interests are here concentrated, not diffused and dispersed in a thousand channels. The consciousness of corporate life and of fellowship with past generations may, indeed, be given by every old foundation; it is scarcely to be found at all in modern schools or in younger lands. Here its power, though subtle and intangible, is very real, because it rests upon a true sentiment; nor is the influence of local association transitory or evanescent, but a possession for ever.

It might be imagined that where the calls of the past are so insistent, the voices of the present would be inaudible. But this is not so. The school is a strange blend of things ancient and modern. Those who for the last fifty years or more have directed its life have not been blind to the forces which are shaping the modern world. They have lived in a sheltered nook, far withdrawn, but there has been no stagnation; a zealous and almost unbroken effort has been made to sweep the horizon and to keep abreast of the times. Past and present have here met; there has been mutual interaction, adjustment and adaptation without more than momentary lapses into disorder or chaos, a continual working towards an end more completely and more definitely realised as the years go by. Nor, again, has the growth of the school been arrested by official interference or intrusion from without; there has been a normal and natural development, little that has been eccentric or experimental, much deference for things old and a ready welcome for things new, no facile concessions to quickly vanishing influences, but a steady desire to view the problems of education *sub specie perennitatis*. The vitality of the school has never been more remarkable than in quite recent years. It is revealed

in countless ways—in the increased number of boys at the school, in the new buildings which abound on every side, in the energies of the staff, in the hearty chapel services, in the general zeal and keenness in work and—perhaps more obviously and noticeably—in games.

The problem of directing the growth of a school so that it may answer modern requirements without imperilling inherited advantages is delicate and intricate. Great difficulties arise from the constantly increasing claims for the admission of new subjects into the school curriculum. It is necessary to weigh these claims with the greatest care, and to enquire how far they reflect a merely passing phase of the national mind, and how far, on the other hand, they may arise from some real enlargement of the area upon which men's intellects are to be permanently engaged. In the days when the study of Greek and Latin supplied the only available means by which the windows of the mind could be opened and the world of ideas be revealed, the curriculum here, as elsewhere, was almost entirely classical. Progressive enlightenment has brought with it the conviction both that the means of intellectual development are more numerous now, and also that many boys now come to a public school who, for some reason or another, are not fit to receive the baptism of Greek. This conviction has led to the establishment here, as in many other schools, of a "Modern Side." The distinguishing characteristic has always been the omission of Greek; but this omission does not imply any doubts of the value of Greek studies: it is merely the recognition that there are more ways than one by which the mind may be disciplined, and the intellect enlarged and perfected. At first the tendency was for the less able boys to drift to the modern side: but a change has taken place in recent years; the status of the modern side has im-

proved, its prestige has become enhanced ; indeed it is probable that the general level of ability is now much about the same as on the classical side.

This, then, was the first fundamental change in the ancient system, and it prepared the way for subsequent changes of a similar character. It was believed at the time that the classical and modern sides would, taken together, furnish all that was required for the education of boys. But even so the ground was not wholly covered. The specialisation of pursuits which was going on in the outside world rendered it necessary to furnish in some cases an education more closely connected with later life. Efforts were again made to respond to the call from outside : the work of adaptation was begun anew, and fresh shoots grafted upon the old stock. The results have taken many forms—the establishment of a school of practical engineering, of an Army class and Rifle Corps, and special provision for scientific teaching. To meet the new requirements many fresh buildings have been erected : alterations have been effected in the older boarding houses, the school chapel has been enlarged and beautified, and quite recently scientific laboratories and lecture rooms have been added. These things are, it is true, matters of detail ; taken singly they may appear to possess no great importance, but they are all alike a growth of the modern spirit : they are representative and typical : they are not a concession to utilitarianism, but a multiplication of the means of enlightenment ; and serve to indicate the ways in which an old foundation keeps in touch with the times, and endeavours to maintain and enlarge its usefulness.

And so the ancient and modern learning exist side by side, without antagonism or disturbance : here, in the school curriculum, in the buildings and in the spirit of the place generally, the past and the present

have met together. Yet there is no sense of incongruity, nor any lack of coherence: there is a common spirit and a common life; the feeling of unity is not broken by the divergence of intellectual interest. The aims of a Public School are not identical with those of a technical training college. Changes in the details of the studies pursued are not intended or allowed to obscure the old ideals, or to divert attention from the higher objects of education. Methods have changed to meet changed conditions, but that is all; the purpose that inspires is an inheritance from the past, and cannot be lightly abandoned. Possibly the education now given may enable a boy to make his way more rapidly and easily in the world. But even from a purely utilitarian point of view it is unsound policy which defeats its own purpose to make early education relative to rapid money-making in business or profession: boys lose too much in the process; they can never become good citizens, fitted, in Milton's words, "to perform justly, skilfully and magnanimously all the offices of peace and war," unless they have, at some time or other, stood a little apart from the throng and tried to "see life steadily and see it whole."

Preserving, then, the old spirit, but allowing it free scope to work itself out under modern conditions, the school carries on the work which it has inherited. It produces a type of boy not marked by any permature learning, or any very definite acquirements; but strong and simple and manly, free from ostentation and adult follies. The fields and broad meadows where he wanders in summer days, under "skies of the old immemorial blue," produce in him a love of the country and country pursuits, and a healthy simplicity and alertness of mind. He has time to think and time to play. His training should fit him for almost any sphere of

life, but more particularly perhaps to take part in the work which Englishmen are doing beyond the seas, as civil servants or colonists or soldiers or missionaries. And wherever he goes, his mind will surely retain traces of the influences which were about him in his youth. He enters upon the harvest of bygone ages, and learns, too, the hope of the coming days. He learns to look before and after, and to know himself, the heir of a great past and the trustee of a future which may be greater still.

XXV.

ROMAN CATHOLIC PUBLIC SCHOOLS.

BY THE RIGHT REV. ABBOT GASQUET, D.D.

I.

NO account of secondary education in England can be complete without including at least a *résumé* of what is being done in this matter by the Catholics. Their public schools—some of them large and flourishing establishments—were called into existence to furnish Catholic youths with training in the principles and practices of religion, together with adequate teaching in all the usual branches of a liberal education. The building up of these places and their support without endowments of any kind has obviously entailed much work and devotion, as well as great sacrifices on the part of those who have been engaged in the task. The very existence of such establishments is in reality a monument to the principle, which, rightly or wrongly, is deep-rooted in the consciences of all members of the Catholic Church, that religion must form an essential and integral part in the education of the young. It is for this that they contend as a matter of duty to-day in regard to their primary schools, and it was to secure this that originally most of the present Catholic public schools were founded in foreign countries in the late sixteenth and early seventeenth centuries. At the present time these schools naturally fall into three groups or divisions, according

as they are directed by members of the diocesan clergy, by priests of the Society of Jesus, or by the Benedictines. Although naturally there is much that is common to all the Catholic public schools, each of these groups may conveniently be spoken of separately.

In the first division—the schools directed and to a greater or less extent taught by the diocesan clergy or such a congregation of men as the Oratorians—three establishments seem to call for special notice. These are St. Edmund's, Old Hall, near Ware ; St. Cuthbert's, Ushaw, near Durham ; and the school conducted by the Oratorians at Edgbaston, Birmingham. To take these in order :—

At Old Hall there was a private school for Catholics belonging to Bishop James Talbot (brother of the Earl of Shrewsbury) as early as the year 1769. When the English College at Douai, in France, which had been founded by Cardinal Allen in 1568, was broken up during the French Revolution in 1793 the professors and students, on being liberated from prison, made their way to England. Profiting by the then recent relaxation of the penal laws they determined to remain and to carry on their work of education in their native country. The Douai priests and students, who belonged to the north of England, went first to Crook Hall and then in 1808 to Ushaw, in the county of Durham. Those who were from the south established themselves at St. Edmund's, Old Hall, engrafting the new upon the older foundation of Bishop Talbot. The present building was begun in 1795 on what was, for those days, a large scale, and additions have been frequently made, as needs became evident, during the past century, and indeed up to the present time. A fine Gothic collegiate chapel, designed by the elder Pugin, was opened in 1853, and is now a chief feature of the establishment. The college was at first the property

of the Bishop—"Vicar Apostolic of the London District." After the establishment of the Catholic Hierarchy in 1850, the "London District" was divided, and after several re-arrangements St. Edmund's now belongs to the Catholic Arch-diocese of Westminster.

The establishment consists of college, school and preparatory division, all being under the direction and control of the President. The College is for adult students of Theology and Philosophy. The course is mainly directed to the thorough preparation of candidates for the priesthood; it lasts four years, and the ordinary age for the reception of Orders is twenty-four. Besides the philosophic and theological training, such subjects as Scripture, Church History, Liturgy, Science and Political Economy also find a place in the curriculum. The College is affiliated to the University of Cambridge. Considerable additions to the buildings have lately been made, and there are now about fifty students preparing for Orders under the care of five professors.

The School numbers about 150, between the ages of thirteen and nineteen. About one-third of these are studying with the intention of ultimately embracing the clerical state of life; the others are being prepared for the various professions or for commercial life. The system of education is based on much the same lines as in other public schools, and candidates are presented every year for the certificate examinations of the Oxford and Cambridge Joint Board, as well as for other leading examinations. Latin is compulsory throughout the school, but Greek is alternative with German or Science. The other subjects are French, Mathematics, History, English, Elementary Science and a course of Religious Knowledge and Scripture. As the President has to give his attention to the college as well as to the school, he cannot hold a position analogous to a

headmaster, and the details and supervision of the work of the school are under the "Prefect of Studies." There are twelve masters for this side of the establishment, more than half of whom are priests. The system of discipline differs somewhat from that in force in non-Catholic schools, but it is to some extent an adaptation thereof. So far as possible the boys manage their own affairs. There is a captain of the school, elected by the boys, and six boy-prefects nominated by the President, who work in subordination to a "General Prefect," who is one of the Masters. There are ample playing fields, with separate accommodation for cricket, football, tennis, golf, &c., all managed by the boys themselves, and there is an excellent swimming-bath.

The Preparatory School is carried on in a separate building in the college grounds. It is under the charge of a Master, who is a priest, and there are in it from twenty-five to thirty boys preparing to enter the college.

St. Cuthbert's, Ushaw, near Durham, is, as before said, the lineal descendant of Cardinal Allen's College of Douai, in France, which settled on its present site in 1808. The first buildings consisted of three sides of an intended quadrangle, in the Georgian style of architecture, round which subsequently was raised the pile of Gothic buildings, comprising college chapel, library, museum, refectory, and exhibition hall, from the plans of A. W. Pugin.

The government of the house is in the hands of the President, who is assisted by a body of professors, all of whom are priests. Besides these, some fifteen in number, there are about the same number of junior masters. Of this body of thirty, six are devoted to the divinity and philosophy classes.

The inner life of the college resembles a series of small republics rather than one large one. From the lower fifth down to the last form each class

has its own separate "common room" in which is transacted the business of the form, and the students in philosophy and divinity all have comfortable and well-proportioned rooms. A strict division is kept between the forms, and unrestricted communication is forbidden between them, as well as between them and the boys in the junior house or preparatory school, which is under separate management.

Considerable freedom is otherwise allowed, and anything in the nature of espionage is abhorrent to public feeling, which is strong enough to keep in control that pest of school life, the bully. During the last five years the number of boys at Ushaw has been about 300. It may not be uninteresting to note that Lingard, the eminent historian, was long associated with Ushaw; that Cardinal Wiseman was there as a boy, as also the present Papal Secretary of State, Cardinal Merry del Val.

THE ORATORY SCHOOL, BIRMINGHAM.—When Dr. Newman resigned the Rectorship of the Catholic University in Dublin he was approached by a number of Catholic gentlemen in England with a view to urging him to undertake the foundation of a new school for boys on lines somewhat similar to those of the non-Catholic public schools. Dr. Newman and the Fathers of the Oratory undertook the work, and the school was opened on May 2, 1859, with nine little boys. The numbers rapidly increased, till it attained its now normal number of 80. During the first thirteen years of its existence the school was ruled by Fr. Dornell, who had been at Winchester, and Fr. St. John, an old Westminster boy, who impressed on the school a very marked spirit and tone, which they imbibed from Father Newman and fashioned on the lines of their respective schools. This spirit has been maintained, for a long time under Newman's guidance, by the present headmaster.

It need hardly be said that from the first Dr. Newman took the most lively and active interest in the school, not merely supervising but himself taking a part in the teaching from time to time, especially in religious instruction, and never failing, till extreme old age prevented him, to examine the whole school every month. His active interest was kept up to the last, and it descended to the minutest details, which were always fully discussed with him, whilst in the actual and practical working of the school he left the headmaster perfectly free. It is of interest to recall the fact that one of the Cardinal's last acts was to attend, within a week or two of his death, the performance of a Latin play by the boys. His idea of the school, as he expressed it in the prospectus he issued, was "to afford to Catholic youth the advantages of the great public schools, apart from the evils which are incidental to the system therein pursued. The school and play hours, the arrangement of the day, the discipline, and the books are those of an English public school, so far as is consistent with Catholic habits and requirements, &c."

From the first the bulk of the masters have always been laymen, as they are now, and they have generally been University men. The greater part of the boys are intended for the Universities, four or five going up each year, or for the Army.

II.

STONYHURST is the oldest, largest and best known of the three boarding-schools carried on by the Society of Jesus in England. It lies in the Valley of the Ribble, about fourteen miles from the river's mouth, and close to the boundary between Lancashire and Yorkshire on the Lancashire side.

Though now an English public school, Stonyhurst was founded originally at St. Omer, in Artois, in the year 1592. It was one of the schools which arose on the con-

tinent during the reign of Elizabeth to supply English Catholics with the education denied them at home. Subsequently the college was removed to Bruges and Liege, and in 1794, when driven back to England by the French Revolution, the Fathers were presented by Mr. Thomas Weld, a scholar of the Bruges period, with his mansion of Stonyhurst in Lancashire. Here, in 1810, increasing numbers necessitated the erection of a substantial building, four storeys high and 300 feet in length, which contained all that was necessary for school purposes and which served as the home of the college for about seventy years, and indeed until it was entirely replaced by "New Stonyhurst." During that period, however, considerable changes and additions were made from time to time to the buildings, the most important of which was the erection of a church, a plain and miniature copy of King's College Chapel, Cambridge.

The building of the new College occupied twelve years, from 1877 to 1889. It consists of a centre block, with towers, measuring 280 feet in length, with wings standing a hundred feet in front of the centre and giving a total length of 760 feet. The number of students at the beginning of last century were about 200, but for various reasons there was no great increase until 1861, when there were 250 boys on the roll. In 1884 the numbers reached 300, and since that time they have remained fairly constant, between 270 and 300.

The system of studies at Stonyhurst comprises a higher and lower course. The higher course is followed by those who have been through the ordinary school curriculum at Stonyhurst or other schools, and wish to prepare further for the Universities or for any of the various professions. It embraces a full course of English philosophy extending over two years; political economy and political science generally; Roman and English law;

the matter for the Pass and Honours examinations for the intermediate and B.A. degrees of the London University, and for scholarships and exhibitions at Oxford and Cambridge ; a medical course, embracing lectures and practical classes in chemistry, physics, and biology, as required for the first year's course by the conjoint Medical Board.

The lower course was, until 1896, mainly directed to passing at its conclusion the London University Matriculation Examination.

Stonyhurst was "affiliated" to the London University shortly after its institution in 1838, and the matriculation became the final examination of the school course. This, though useful under the circumstances, could not be considered satisfactory, and ten years ago the Oxford and Cambridge Higher Certificate Examination was substituted. Now-a-days, except that it has made no attempt to establish a "modern side," Stonyhurst differs little in its school course from other public schools.

Normally a boy begins his school course at the preparatory school, Hodder House, about a mile from the college. Here there are from forty to fifty of the younger boys under special care and discipline, and for teaching purposes divided into two classes. The divisions or classes at Stonyhurst itself are known by traditional names, such as Elements, Figures, &c., and these, if too large, are sub-divided. At present, for instance, there are two "Poetry" and two "Grammar" classes in the school. A peculiar system of class contests is said by those who have had experience of it to give additional interest to the work. The teaching staff is mainly composed of members of the Order.

It is in the matter of extra-class discipline that Stonyhurst departs more widely from the recognised public school ideals. A Catholic boy at a Catholic school lives in an atmosphere of faith, clean, definite,

unchanging, certain, and shared by all around him. There is nothing singular or constrained or affected in the various acts of devotion with which his day is marked: he is taught the need and efficacy of prayer, and acts accordingly. Throughout the day, in the exercises of a brief annual retreat, and in the daily morning and evening prayers and Mass, &c., the thought of God and His watchful Providence is kept before the expanding mind of the boy. The external discipline is perhaps somewhat more severe than in other Catholic schools. The boys are seldom left for long entirely to their own devices, but it is professedly for the purpose of reproducing, as far as school conditions will permit, the supervision a Christian parent should exercise over his children. The system is said to work well in producing that orderliness, self-control, and obedience to law, which is the chief object in education.

BEAUMONT COLLEGE, OLD WINDSOR, is another of the large educational establishments conducted by the Fathers of the Society of Jesus. It was founded in 1861, and the Junior School (St. John's) was built in 1888 from the designs of the late Mr. Bentley, the architect of Westminster Cathedral. Beaumont stands midway between Windsor and Staines, and the grounds, covering some 200 acres, are about 100 feet above the level of the Thames. The school buildings include chemical and physical laboratories, reading rooms and school libraries, gymnasium, swimming bath, theatre and rifle range.

The course of studies has been recently re-constructed in accordance with modern ideas. Greek is no longer a compulsory subject, although every facility is given to those who are desirous of studying it. The subjects are those usually followed at a public school, though more prominence is given to English, conversational French and

German than in many other educational establishments.

The system of discipline is less strict than in some of the other Catholic schools. A captain of the school and captains of each division are chosen from the boys themselves, and these are invested with authority in what concerns ordinary school discipline and school games. A gradually increasing amount of liberty is allowed to the boys as they rise in the school. The connection of Beaumont with the army has always been close, and it may be mentioned that it had the distinction of sending out 106 officers to the South African War, of whom five lost their lives on active service. At present it has a regularly organised cadet corps fifty strong.

MOUNT ST. MARY'S, CHESTERFIELD, is the third Catholic public school under the direction of the Jesuits. It was established in 1842 on the site of the oldest centre of Jesuit missionary activity in England. The original idea of the founders of Mount St. Mary's was to provide a commercial education for Catholic boys up to the age of fourteen or fifteen; but before the end of the forties the intention was modified and pleasant college buildings were provided for about seventy boys, and a church built from the designs of Mr. C. Hansom. In 1867 the course of studies was raised to the level of other Jesuit colleges, and within the last ten years a new wing has been built, with dormitory accommodation for over fifty boys, new play-rooms and a large gymnasium.

There are now in the college over two hundred boys, and they follow with very slight variations the same daily routine and studies as the other two boarding colleges of the Society. The masters, all of them members of the Society, and all details of the studies, are under the guidance and supervision of a "Prefect of Studies," who is in constant communication with the masters as a body, and individually,

as well as always accessible to individual boys. He examines personally at the end of each of the three terms all the boys of the college, and regulates the course of studies in view of the public examinations at the end of the year.

ST. FRANCIS XAVIER'S, LIVERPOOL.—Besides the three above-named boarding schools, the Fathers of the Society of Jesus have several day schools in England. Their Liverpool college is one of the best managed and one of the most successful in the country. It came into existence in 1842, and the original building having become too small to accommodate its numbers, it was replaced in 1877 by the present large new building by Mr. Clutton. Unfortunately the school has never received any endowment, and it is a striking testimony to the vigour of the Order under which it flourishes that it has been able to hold its own against other schools more happily circumstanced. At present it numbers over 350 students drawn from two classes of the population of somewhat different social standing, the sons of well-to-do business and professional men and those of successful artisans, shop-keepers, and clerks.

One source of its prosperity is undoubtedly to be attributed to its progressive nature and its adaptability to the needs of the times. Whilst originally the classics were cultivated to the exclusion of almost every other branch of learning, now the course is so modified as to present two distinct lines of study—the classical and the scientific. The fees are phenomenally low: £9 per annum for the classical course, and only a guinea-and-a-half per term for the other. The question may at once suggest itself to our readers, "How can a school without endowment support itself on such small fees?" The answer is promptly given—"It does not." Of the twenty-one on the college staff, twelve are members of the

Society of Jesus, who give their services in return for their mere board and keep, and were they replaced by equally competent paid masters, at least a thousand pounds more would be required per annum. Besides the fees of the pupils, grants from the Board of Education under the secondary school scale, and a grant approximating nearly to two pounds per head from the City Council, form the only remaining source of income. Even so, each annual balance-sheet shows a deficit of between three and eight hundred pounds.

III.

THE Catholic public schools under the management of the Benedictines are :—

ST. GREGORY'S, DOWNSIDE, situated on the Mendip Hills in Somerset, about twelve miles from Bath and sixteen from Bristol.

Originally St. Gregory's was founded at Douai, in Flanders, about the year 1607, and was one of those establishments set up abroad to afford the children of Catholics an education consistent with their religious principles, which could not then be obtained in their own country. Driven from this foreign home by the French Revolution, the monks first found a shelter for themselves and their school at Acton Burnell, near Shrewsbury, the country seat of a former pupil, Sir Edward Smythe, and then finally in 1814 settled at Downside.

From the time of the first establishment of the London University, Downside has been affiliated to it, and the studies for many years were arranged to prepare the boys for its examinations. It is worthy of record that two of the first Greek medals won at the London University were carried off by students who had been mainly prepared at this school. Later on, and after many years of experience, it became evident that the results of dependence upon the

examinations of this University were not entirely satisfactory, and that, whilst it enabled Catholics to obtain recognised degrees, the system had a narrowing and cramping effect upon the general education of Catholic schools. In common, therefore, with the rest of these establishments, Downside has now for some time adopted the Oxford and Cambridge examinations, and its studies differ hardly at all from those of any other public school. It is the endeavour of those who are responsible to exercise personal influence upon individuals, and to form the boys' characters on the lines of teaching them the right use of liberty. For this reason all freedom that is consistent with school life, and with the fewest possible restrictions, is given to the boys, who, in practice, are not found to abuse the confidence placed in them. In this way it is claimed that Catholic parents are able to secure for their sons in a Catholic school the well recognised, but perhaps hardly definable, public school type of education.

The connection of the school at Downside with the Abbey gives a peculiar character to the religious side of the education. Apart from the mere theoretical teaching of Christian doctrine and practice, the ecclesiastical services fully carried out in the exceptionally fine Abbey church, and the ritual and observances of the monastic choir, cannot fail to be of the highest educational value, both from the æsthetic and religious point of view, and this was specially recognised by certain non-Catholic examiners not long ago. It has ever been the desire of those in authority to implant in the minds of the students at Downside such solid principles of religion and virtue as may help them to be good Christians and staunch Catholics in after life. The manly character of religion is much insisted upon, and the possibility and necessity of maintaining Catholic practices after the restraints of school life are withdrawn, is

always kept prominently before the minds of the boys.

AMPLEFORTH, OSWALDKIRK, YORKS. Like Downside, Ampleforth had its origin abroad, at Dieulouard in Lorraine; and, like it, compelled to leave by the great Revolution, it finally settled in its present home in 1802. What has been said of Downside applies generally to Ampleforth. At present there are 111 boys in the establishment, but 100 is regarded as the normal number.

The education is primarily classical, and about two-thirds of the students are now studying Greek. In the middle of the school all the boys have some scientific course, theoretical and practical, in physics and chemistry. This lasts three years, and after this they specialise, the majority keeping to Greek and the classics, the rest to higher science.

The teachers are mostly Benedictines and priests, but there are also lay masters for certain subjects. In the upper half of the school all the teachers, whether monks or laymen, are graduates of some English University, and Ampleforth has a hall at Oxford, to which the monks go for their University training and to obtain their degrees.

In the working of the school the system would appear to be somewhat peculiar and worthy of notice. Although the monitorial system does not exist, the boys elect a captain and he forms a "government" to manage all school affairs, such as games, libraries, &c. There is also an "opposition," and meetings are held every month, when the "government" can bring in "measures" and the "opposition" can make formal complaints, &c. This is taken quite seriously, and in practice works well. There are the usual Debating and Literary, and Natural History Societies, the latter of which is very flourishing at the present moment.

DOUAI ABBEY SCHOOL, WOOLHAMPTON, BERKS.

This school was for nearly a century at Douai in France. It represented the English Benedictine Monastery of St. Edmund, Paris, which, after the French Revolution, was set up at Douai in the old quarters of the present Downside monks. On March 18th, 1903, Douai Abbey and its school were suppressed by virtue of the French law on "Religious Associations," the property was seized, and the inmates expelled from France. The Bishop of Portsmouth then placed his diocesan college at the disposal of the exiled religious, and they commenced their present school in the autumn of that year. The educational work at Woolhampton is carried on by the Benedictine Fathers, assisted by lay professors. At present there are ninety boys in the school.

ST. AUGUSTINE'S SCHOOL, RAMSGATE. This foundation dates from 1867, and at present it has some sixty boys in all in the school, whose ages range from ten to sixteen. The scope of the studies is the same as in other public schools. Quite recently the school buildings have been increased by the addition of a science lecture room with all modern appliances, and of a thoroughly equipped chemical laboratory.

Besides the establishments already named, one or two others must be mentioned.

ST. BEDE'S, MANCHESTER, was established by the late Cardinal Vaughan, when Bishop of Salford, and it has been carried on since on the lines then laid down, as a school partly for boarders, partly for day boys. The College is under the special direction of Bishop Casartelli, who for many years before his appointment to the Catholic diocese of Salford was Rector of the School.

Next may be named RATCLIFFE COLLEGE, near Leicester, directed by the Fathers of Charity, the Institute founded by Rosmini. The studies are

arranged with a view to prepare the boys for the preliminary examinations for the various professions and for the Oxford Locals. The staff consists of members of the Institute, assisted by lay masters, all University graduates and registered teachers.

ST. WILFRID'S, OAKAMOOR, NORTH STAFFORDSHIRE, may be named as the successor of the old Sedgley Park School and of Cotton Hall. It is conducted by the diocesan clergy. Lastly, in this brief notice must be included ST. GEORGE'S, WOBURN PARK, WEYBRIDGE. This school is under the direction of the Josephite Fathers, a congregation exclusively devoted to teaching the upper and middle classes. The studies are divided into the classical and the modern courses, and there is a separate preparatory division for small boys.

To sum up briefly what has been said of the Catholic public schools. The past five and twenty years have seen a great advance both in the material buildings and in the standard of education in Catholic secondary schools. One striking change is the great increase in the number of public examinations for which the students are entered, and the results have been most marked.

XXVI.

NONCONFORMIST PUBLIC SCHOOLS.

By NORMAN G. B. JAMES.

I.

IT has often been urged against Nonconformists that they have taken but little share in educational progress, and have been inclined to underrate the advantages of culture. This charge has been made in apparent forgetfulness of the fact that from 1662 until but a few years ago the great public schools and the older universities were, in the main, barred to them, either through tests or through a not unnatural desire for a more definitely Nonconformist atmosphere. It must not be imagined, however, that Nonconformists willingly gave up the advantages of education possessed by the Church of England. They regretted their loss, and determined, as far as possible, to make it good. Most of the ejected ministers of 1662 had enjoyed a university education, and many of these acted as private tutors, or established schools in different parts of the country. One of the best known of these was the school of Richard Swift, at Mill Hill, which lasted from 1662—1701. It is evident from contemporary criticism that the education provided at the schools was as good as that provided by the grammar schools scattered all over England, and their advocates also claimed for them an advantage in the strong personal influence of the masters, which was of a very definitely religious character.

Besides these schools, there arose a number of more advanced academies for the training of ministers, such as that conducted by Dr. Philip Doddridge, at Northampton, where a good classical and theological education was provided to fit young men to fill the gaps left by the death of original seceders.

Few Nonconformists have done more for education than the Rev. John Wesley, originally, of course, a clergyman of the Church of England. His experiences at the Charterhouse led him to think that there was room for a "model educational institution, to which no religious man might fear to send his children." With this aim, he established a school at Kingswood, near Bristol (now at Bath), where there would be no distraction arising from the crowded streets of a great town, where the masters should be definitely religious men, and where the curriculum should be broader than mere translation and imitation of Terence and Tully. His scheme was planned on noble lines, and was to include a grammar school for boys and one for girls, with an elementary division for the sons and daughters of the working classes, probably one of the earliest attempts at organised elementary education.

Wesley's school was largely established out of his income as Fellow of Lincoln College, and it was under his control from 1746 until his death in 1790. Of its success there can be no two opinions. From the foundation until the present time it has educated over five thousand boys, the great majority of them sons of Wesleyan ministers. Out of that number some five hundred have followed their father's profession, while over one hundred have taken orders in the Church of England.

Only a few years after Wesley's death a meeting was held of some influential London merchants and ministers with a view to establishing a system of education for Nonconformists near the metropolis. It

was first proposed to start a day school in imitation of St. Paul's or Merchant Taylor's, but after mature consideration it was decided that Eton and Harrow were of a higher reputation than any day school, and they were accordingly taken as models for the new school which was established in 1807 at Mill Hill.

Lack of courage was certainly not a characteristic of the founders of Mill Hill School, and the immediate success of the place justified their bold endeavour. Several of them were also instrumental in founding the British and Foreign Schools Society, and they may well have hoped that it would be possible with the two foundations to provide a complete system of primary and secondary education for those who by their religious beliefs felt themselves debarred, or were actually excluded from enjoying the advantages of the education system of the Church of England. Mr. Leach, in his history of Winchester College, has given as a definition of a public school "an endowed Grammar School, which is wholly or largely a boarding school for the wealthier classes." In that case Mill Hill can claim to be the forerunner of the newer public schools which have made the 19th century more famous than the 16th century for educational progress. The Public Schools Acts of 1869 and 1871 only recognised seven or nine schools, but since that day their number has increased rapidly, and the official recognition of a school's claim is an invitation to the headmaster to attend the Headmasters' Conference. Mill Hill has never been a local school, and has always drawn boys from all parts of England. In spite of its original title of the Protestant Dissenters Grammar School it was never a narrow sectarian institution. Of the boys educated at the school during the first twenty-five years of its foundation a considerable number were, or afterwards became, members of the Church of England, of whom one became a Bishop (Dr. Jacobson,

of Chester), one a Dean (Dr. Innes, of St. Paul's, Ontario), and two Canons (Canon Gandell and Canon Birks).

The founders especially disclaimed a narrow and exclusive spirit, and in an early prospectus they strongly urged that any attempt at proselytising would be in direct antagonism to the catholic basis on which Mill Hill had been founded, and that they wished the school's constituency to include, as indeed it did and does still, members of the Church of England as well as Dissenters.

The Leys School at Cambridge, already mentioned, is an outcome of the increased prosperity of the Wesleyan body. It was felt that in addition to Kingswood, where ministers' sons were exclusively taken, a Nonconformist public school would be likely to secure a large clientele. Under the successive headmasterships of Dr. Moulton (a member of the Biblical Revision Committee) and Dr. Barber, both of them Old Kingswood Boys, the school has attained to a good position among public schools. Among other Wesleyan schools are Queen's College, Taunton, and Woodhouse Grove.

These are not public schools as the name is generally understood, but they are endowed to some extent, and all surplus income must be devoted to the improvement of the school. Congregationalists and Baptists are particularly interested in four other schools beside Mill Hill, the best known perhaps being Bishop's Stortford College, founded as the East of England Nonconformist Grammar School, where the Rev. R. Alliott was for so many years headmaster. The present headmaster has turned the school from being a proprietary establishment into a genuine public school.

A well-known Nonconformist school in the West of England is Taunton, formerly the Independent College. The numbers at Taunton College are over

300, and it is the largest of all the Nonconformist boys schools. Under its present headmaster it has grown very much in size and efficiency, and is now one of the best equipped schools in the neighbourhood. Silcoates School was recently destroyed by fire, but it has been removed to the Yorkshire coast, where new premises have been acquired, and it seems destined for a new lease of life under the present headmaster. Tettenhall College, near Wolverhampton, is the only Nonconformist school in the Midlands, and has enjoyed a successful existence for some years.

The Congregational body has followed the example of the Wesleyans, and established a school, almost entirely for ministers' sons, at Caterham. It is a doubtful point whether such definitely class schools are the best under the circumstances, but Caterham has certainly been successful, and has educated a great number of ministers' sons, many of whom have followed their fathers' profession.

A counterpart to Caterham is the school for the sons of missionaries, at Blackheath, where sons of those belonging to the London and Baptist Missionary Societies are educated. There are similar institutions among the Congregationalists for girls, Milton Mount College being for the education of ministers' daughters, and Walthamstow School for the daughters of missionaries.

Other denominations have not been behindhand in establishing schools for the education of their children, realising that much of the strength of the Church of England has come from its splendid educational facilities. The Bible Christians have a school at Shebbeare, in North Devon, and the Methodists one at Harrogate, and both schools have a good amount of success. Considering their small numbers, the Society of Friends has as large a number of schools as any other. There have been established

a joint school for boys and girls at Kendal, a boys' school at Aysgarth, in Yorkshire, and others at Leighton Park, Reading, and Saffron Walden.

It will be seen that there are maintained by Nonconformist bodies sixteen schools which may be styled public schools, in that they are not established with a view to private gain. In many respects they are like the older public schools, but in some respects they have worked out their own ideas. Many difficulties have been encountered in their establishment and maintenance, and the story of the efforts made to secure them forms a most interesting page in the narrative of educational advance.

Of all the schools mentioned above, the best known are Mill Hill and The Leys, the only two whose head-masters are members of the Head-masters' Conference.

Most, if not all, of the usual elements of public school life are to be found at these schools, and, probably, in most essentials, they differ but little from other older schools of a similar size. They all possess chapels of their own, which form a centre of religious life, the importance of which it would be hard to overestimate. In athletics, they can certainly claim as great a keenness as could be desired, while in matters of scholarship they compete with success against the better known of our public schools. Several of the Nonconformist schools are examined by the Oxford and Cambridge Joint Board, and boys from the schools have been increasingly successful in competitive examinations for scholarships at the older Universities. Without too servile an imitation of their older rivals, they have adopted much that is best in their traditions, and grafted on to them some of the finer characteristics of their own Puritan ancestors.

II.

THOUGH Mill Hill and The Leys stand on about the

same level of scholarship and general reputation, the former has by far the longer history. Mill Hill school will celebrate its centenary next year, while The Leys is not yet forty years old. It was thought at one time that there was not room among Free Churchmen for two such schools, and for some years when The Leys was flourishing, Mill Hill was on the decline. At the present time both schools are well filled, and there seems no reason why they should not continue to prosper side by side.

Both schools have been singularly fortunate in their situation. Mill Hill school stands on one of the northern Middlesex Heights, over 400 feet above the sea, directly opposite Harrow-on-the-Hill. The Leys, on the other hand, while not possessing such a fine position, has secured an estate without rival in the environs of Cambridge, and is spared the difficulties which have had to be overcome at Mill Hill in respect to grounds. Reference should be made to the buildings, which are very complete at both schools. Until 1874 there was only the schoolhouse at Mill Hill, containing 120 boys; but since that time two new boarding houses have been erected containing from 35-40 boys, while there are two additional waiting houses. The numbers now stand at 250, and further accommodation will have to be provided if the schools are to increase beyond that number. A junior school will in all probability be opened within the next few years.

At The Leys the boys' buildings are detached, as at Mill Hill, from the head-master's house, but all the boys dine in common in the school hall, and the divisions are made on the principle of the hostel rather than of the boarding house. Two masters are in charge of each of the four houses, and there is thus full scope for the sectional oversight of the boys and for interesting inter-house competitions. A great assembly hall, a science school, a swimming

bath, and a chapel, with sundry classrooms, a gymnasium, art school, music school, armoury and workshop make up the accommodation available for the Leysian of to-day. There are about 170 boys at The Leys, and there seems every prospect of further rise.

No one has ever been styled the founder of Mill Hill, but to Dr. Pye Smith, F.R.S., of Homerton College, and Mr. Samuel Favell is due a very large share of credit. It was not until Mr. Priestly became head master, in 1835, that the school became really firmly established; but during his eighteen years of office, many eminent Mill Hillians were educated. He was succeeded in 1853 by Rev. Philip Smith, brother of Sir William Smith, of dictionary fame, who frequently examined the school in classics. Few of Mill Hill's head masters have educated a finer body of men than those who were boys under Philip Smith, and no one has more successfully embodied the two-fold idea for which Mill Hill was founded—scholarship and broad evangelical Christianity.

After Mr. Smith's retirement, in 1860, the school declined, but Mr. Thomas Scrutton, the treasurer, succeeded in enlisting the sympathies of several prominent men, among them Mr. Samuel Morley, M.P., and the school was reconstructed on a broader foundation under the authority of the Court of Chancery in 1869.

When Dr. McClure took up the reins of government, in 1891, the numbers had dropped to 61. He at once threw himself heart and soul into developing the school along broader lines, and the fifteen years he has spent as headmaster have been a golden age for Mill Hill. The numbers have been quadrupled, and more buildings have been added in the last eight years than in the previous history of the school. But bricks and mortar alone do not make a school, and in all other respects as well Mill Hill has prospered under Dr. McClure's regime.

The science laboratories are well equipped, but there is not at present any engineering side. In addition to the usual school routine, there are various societies to which the boys belong, such as the Reading Room, the Natural History Society, and the Debate.

The history of the younger foundation is still short, to be sure ; but there are great memories and definite traditions none the less. Beginning with crude and temporary accommodation, the Leys School gradually increased in size and activity, till after four years the chief permanent buildings were completed, and the numbers rose to 120.

The Old Leysians have had a long standing reputation as a football and social club, and have recently built a splendid suite of settlements and missions in the City Road, opened three years ago by H.R.H. the Prince of Wales, where Old Boys and others live and work to ameliorate the lot of their neighbours in the slums of the metropolis. Old Millhillians have not been so ambitious in their schemes of settlement work, but have two successful boys' clubs, one in connection with Toynbee Hall and another in St. Pancras, where an Old Boy was killed by roughs on Peace Night, 1903.

There has been a chapel at Mill Hill since the foundation, and the present building is the third that has been erected. Until this year the Leys has had services in the big school, but, during the last few months, the Treasurer and Governors have been pressing to completion a very beautiful chapel, and at the same time have erected a swimming bath. At both schools the chapel forms a centre of religious life, the importance of which it would be hard to over-estimate.

In spite of its small numbers, Mill Hill has trained a large number of men who have done good service in public life. There is nothing narrow about the

average Millhillian, and he is to be found in almost every walk of life. The Leys, with its shorter life and roll-call, has figured less prominently by its Old Boys in various walks of life; but in many forms of activity, in the church, in the professions, and in business, Leysians have come to the fore, and have shown that in the near future there may be expected a large number of members of Parliament, eminent divines and men of importance in other spheres, who have had their early training at The Leys.

SECTION VI.

MISCELLANEOUS:—

XXVII. The Choice of a Public School.

XXVIII. Entrance Scholarships and Cram.

XXIX. The Parent and the Schoolmaster.

XXX. The Public Schools and Citizenship.

XXXI. A Bio-Sociological View of the Public School System.

XXXII. The Public School in Fiction.



XXVII.

THE CHOICE OF A PUBLIC SCHOOL.

By W. Stuart MacLaren.

It would be difficult to conceive of any subject more likely to arouse differences of opinion, or to stir up prejudices, than a comparison of English schools. Loyalty to his old school is inherent in the Englishman's nature ; it is a form of patriotism which has sunk deep, and which, moreover, has been called forth at a time when the mind is most impressionable, and when the effect is consequently more lasting than is that of sentiments evoked at a later period in life. To the large majority of those who have been fortunate enough to be so educated the old school bears a hallowed name : the vagaries of the fagmaster, the wearisome impositions (the grave of legible handwriting), the miseries of "rep," the birch itself, are all forgotten, and through the vista of the years there looms only the picture of unalloyed, irrepressible youth and spirits which "like the bubble on the fountain" are "gone and for ever." And every one of these happy memories is inextricably bound up with the companions of one particular period, with the very buildings of one particular spot. Small wonder, then, if one hesitates before venturing upon such a delicate subject as that of the choice of a public school. The process is like that of stirring up a hornet's nest, and is likely to bring such a buzzing, or worse, about one's ears

that one shrinks from it as one might from scouting to the position of a company of Japanese infantry.

Yet there is a prevailing idea that the master of a preparatory school is able to speak upon the point; and certainly it is true that the question is placed before him many times in the course of the school year. Fortunately for him, however, there are generally one or more qualifying circumstances to guide him in his advice; and an examination of these and of the reasons which generally act upon a parent who has to make a decision, often years beforehand, of the public school to which his son shall be entered, will assist us materially in settling our choice.

The most weighty of these reasons will probably be the desire, when the father is a public school man, to send the boy to the old school. In my experience I have noticed this particularly in the cases of Eton, Harrow, and Winchester. The last is probably the most conservative and hereditary school in England; indeed, having clung tenaciously to the idea that expanding numbers are unnecessary to its popularity, it has little more than room for the descendants and connections of its old members, who seldom look beyond the venerable foundation when the time comes to place their sons. Again, imagine an Eton man sending his son to Harrow, or *vice versâ*. Think of the impossible result to society in those July days at Lord's! Other things being equal, this consideration is almost always a determining factor.

And of course the nature and character of the boy himself must largely influence any decision. The question of health dominates in many instances the whole matter. Nor must it forgotten, in this connection, what a large (and increasing) part the family doctor and the specialist play in the boy's life. This is no doubt more especially felt in the

preparatory school; but we are growing more and more aware that the medical man is becoming a guiding influence in the selection of public schools as well. And, after all, this is as it should be, for the bracing or relaxing qualities of the school climate may largely affect a boy's growth and development, and the choice of climate in the case of schools is wide. For instance, there is Rossall by the sea; there is Charterhouse on the hills of Surrey; Wellington among the pines; sheltered Cheltenham—to name but a few.

Then there is the nature of the boy to be considered. It has generally been assumed that some schools are rougher or "hardier," as the expression goes, than others. In these days of supervision, when bullying hardly exists or crops up only as a rare weed, when fagging, whenever legalised, is most carefully ordered, it may be doubted whether any great differences are to be found in this respect; but, even if this be so, the idea that such is the case will die hard with parents. How often has one heard such expressions as—"I am sending my boy to Rugby; they teach them to be men there"; or "Jack is down for Radley; I know no school where boys are looked after as they are there"; and so on. Such remarks convey the impressions made upon parents either by their own experience of the particular school, or by the boys and men who hail from it; and it is difficult to see what better lead a father could follow in choosing a school for his son than this. For undoubtedly the impression made by the men whom one meets should determine one's idea of a school. Just as the Navy seems to owe its extreme popularity at the present moment to the universal manliness and good breeding, which appears to characterise its members, so will a good lot of men at Oxford or Cambridge popularise Charterhouse or Rugby, and a nice set of subalterns

in a regiment bring credit to Wellington or Cheltenham.

Nor, in choosing, must the ultimate profession of a boy be overlooked. Thus, of the two schools mentioned last, Wellington is well known as offering special facilities for the Army, and has this additional advantage, that, in a particularly scattered service, a boy will often have his school friends with him through life; whilst Cheltenham, with its splendid record of successes in recent years at Woolwich and Sandhurst, must be holding its head high among the institutions which make a speciality of catering for the Army. The Church also has its say in public schools, as in all other matters affecting English education. Whilst the majority of schools are conducted on such a basis as to provide them with a religious education and service similar to that to which they are likely to be accustomed at home, others—as, for instance, Lancing College—make a special feature of providing for those who are popularly known as "good Churchmen," and they have been founded with this object. Marlborough, also, must be classed amongst those schools which appeal especially to the clergy, for it offers a number of scholarships every year which can only be competed for by their sons. And so it is with other schools. There are many of the older institutions to-day which have moved with the times and make a special feature of chemistry, engineering, modern languages, and other subjects, so that the parent may now consider the bent of his boy's predilections without depriving him of the thoroughly English pride in being a public school man.

He will be faced by one other main consideration, the financial one. And the question of cost is a more considerable one than at first appears; for it is not merely the cost of tuition and board, not merely of "extras" and pocket money, but has a wider

signification. A boy's wants are relative to those of his fellows, and the habit of spending will very largely depend on the ideas, extravagant or otherwise, which he sees to prevail around him. In this respect a school is comparable to a regiment, where the income required depends far less on the initial cost of uniform or on the mess bills than on the habits and pursuits of brother officers. Similarly, though it is often asserted that these differences have been exaggerated, it is a hardship on a boy with slender pocket-money and still slenderer prospects in the future to find his life cast among the well-provided sons of wealthy men. The parent who is not acquainted with such details will therefore do well to make inquiry.

The headmaster of a public school no doubt exercises a potent influence over it for the time being, and many a father will be induced to send his son to this or that school by the reputation which its headmaster enjoys. Whether the latter has power to affect the larger and best known schools nowadays as he had formerly, is probably open to question, so tightly is he tied in the meshes of tradition ; but that the public continue to take the deepest interest in the more important appointments, the recent vacancy at Eton proves conclusively enough.

The days are no doubt over when the great severity of a headmaster may make itself felt throughout a school, or where he will solemnly cane every boy before breakfast for the offences which each is sure to commit during the day and which may otherwise go unpunished. Yet this, I was assured by an old friend, since dead, was the case at Blundell's School, Tiverton, when he was a pupil there in the first half of last century. If the numbers then were as large as now, one person at all events deserved his breakfast. Caning itself has gone much out of fashion in these days. My readers will possibly

recollect the story of the headmaster of a prominent school, whose predilection for the cane was well known. After breakfast, as usual, a batch of ten or a dozen turned up in the headmaster's study and the cane was immediately produced. "But, sir," began the senior boy. "Not a word!" was the reply, as, deaf to all expostulation, the "head" handled the weapon with his customary dexterity, till he had gone through the entire batch. It was not till a quarter of an hour later, when the real delinquents appeared and could ill conceal their smiles even in the face of impending torture, that he realised that he had expended his efforts on his confirmation class! It is most sincerely to be hoped, in the interests of anecdotal literature, that this is a true story.

Minor considerations may also be allowed to weigh in our choice. At first sight it seems a trivial thing to send a boy to school because the Association rules of football prevail there instead of the Rugby code; and yet I not only know of a case where this happened, but where I believe the decision was a wise one. The boy in question was of good average capacity; but he was a brilliant performer at the "foot" game, and his chance of distinction amongst his fellows seemed to lie in this. At all events, where there were so many good schools to choose from, it did no harm, and it gave the lad his chance. Nor have I any doubt that in an athletic age this question of games enters largely into the question of deciding our point.

Yet another and legitimate reason is the geographical position of the schools. If a parent lives near Clifton, why, *cæteris paribus*, should he send his son to Marlborough? The argument is still more forcible where considerable provision is made for day boys, as at the two great Bedford schools, and in cases where a father may prefer this system. This is not the place to enter into a comparison of

the advantages which are open respectively to the day boy and the boarder ; it is sufficient to emphasise the fact that parents may legitimately be guided by this or any of the foregoing considerations.

What one would wish strongly to urge on them, however, is to refrain from being guided by wholly petty considerations. I can remember many instances in which men of the world have been set against a public school by the most inadequate of circumstances. A well known public man (a Judge of the High Court), whose son was due to enter one of our best schools, absolutely declined to let him go because a number of boys had recently been expelled from one of the houses. I pointed out to him that his son was not even entered for the particular house to which he took such objection, and that his son's house would be a totally different community (and, as I happened to know an excellent one) ; yet I failed to move him from his resolve. The truth, of course, is that wherever large numbers of boys are gathered together the element of mischief or of worse must be present ; but it may safely be asserted that in every one of our English schools the whole machinery available is at work to counteract it, and that no individual school is to be preferred to another for this reason. I am far from saying that the tone of a particular house may not be superior to that of another owing to the activity of a special housemaster or to the examples of the prefects in charge ; I would go further and say that knowledge of such particulars may be extremely useful to a parent in determining on the particular house to which he may consign his son, but it cannot be too emphatically stated that the moral development of the boy depends far more in these days on his own inclination and determination than on the choice of any particular school.

So far I have tried to point out the various considerations which arise in this choice; I have endeavoured to state the reasons which weigh with the preparatory schoolmaster when he is confronted with the question, and the circumstances which may regulate his opinion. But there is a conceivable case where none of these may be valid. Let us imagine, for example, a parent from the colonies who is anxious to place his boy at school in the mother country and to whom none of the previously expressed reasons of preference are applicable. It is then that the real difficulty arises and the buzzing of the hornet's nest, alluded to above, seems to be within earshot; it is then that the writer of such an article as this would gladly omit his signature and fall back upon anonymity. And yet to this colonial I should be inclined, at the risk of much unpopularity, to offer definite advice. I should tell him that in the course of many—I may say world-wide—travels I had found that Eton stood for the public schools of England; and I could find no other school to emulate it in its far-reaching name.

XXVIII.

ENTRANCE SCHOLARSHIPS AND CRAM.

BY THE REV. C. ECCLES WILLIAMS, D.D.

ONE of the many questions which have of late been agitating the minds of all those who are interested in education as distinguished from mere book learning has been the consideration of those splendid prizes, the entrance scholarships at our great public schools.

The advantages which such scholarships confer on their lucky possessors are at first sight enormous. To many professional men, indeed, they represent the one and only way in which a clever son is enabled to enjoy the benefits of our larger schools. The boy who secures one of these coveted prizes obtains at nominal cost, for five or six years of his life, the very best education England has to offer ; with every prospect of gaining later on a scholarship at either Oxford or Cambridge, this probably leading in its turn to other good things. The advantage of the entrance scholarship, then, "jumps to the eyes" at once.

But the competition for these is naturally very keen. It is no unusual thing for Winchester, Eton, Rugby, or Charterhouse to see from 60 to 100 boys competing for some ten or twelve scholarships ; these boys being, of course, the flower of their preparatory schools. The examinations necessarily take place at the period in a boy's life when he is,

more often than not, just beginning his "great growth," and when his physical development is demanding every attention. Is it well, objectors say, at such a time to subject the young organism to a severe mental strain? Is not the necessary application of the mind too often given at the expense of the body? And will not the child, his laurels once safely gained, grow slack and languid in his work—Nature's way of avenging this undue forcing of his budding faculties?

Such questions are often asked nowadays, when we rightly accord a supreme importance to health, mental and physical alike, and the general consensus of opinion would seem to be against the "strain" which the preparation for this ordeal at the early age of twelve or thirteen apparently involves. It may be thought, therefore, almost heresy to argue that, given the right boy—and by the "right" boy is meant that delightful type of which scores happily pass through their preparatory schools every year, healthily constituted in mind and body, quick, receptive, and ambitious, with abilities above the average—it is of immense value and of permanent educational benefit that he should work with a view to a scholarship.

Now this working with a view is a totally different matter to—in fact the very antithesis of—"cramming," which should be, and almost universally is, held in dread by every conscientious schoolmaster. The straining of the young mind at a critical period of growth, the curtailing of the time necessary for sleep, for physical exercise in the open air, and for the cultivation of those little individual hobbies and interests which to most boys signify so much, the weighting of boyhood's bright spirits with a long tale of tasks never ended—such sins are rightly held in abhorrence by every wise teacher. But the subject is one that demands ventilation, because among

many thinking and intellectual people there evidently exists a conviction that to win one of these public school scholarships a boy must either be abnormally clever or else crammed especially for the purpose. Many a conscientious parent, of the very class for whose benefit these scholarships were founded—*i.e.*, gentlepeople, of small and probably fixed income—has by reason of this belief refused to allow his sons to work with such an aim. Yet, none the less, this belief is a grave mistake.

The main arguments against scholarships, shortly put, would seem to be (1) that the papers set in these examinations are so absurdly difficult that a boy of the tender age of thirteen must be "crammed" in order to face them with any hope of success; (2) that this entails long and exacting hours of work, which (3) make it necessary to shorten the hours of recreation and, what is still more important, of sleep. Added to these is the accusation that the winners of these honours, once their object gained, never "do any good" afterwards—in other words, they are exhausted by their immature efforts, and sink back into mediocrity as soon as the outside pressure is removed.

To take these objections as they come. First, these entrance scholarship papers—are they, indeed, so absurd as the critics would urge? It must always be borne in mind that they are not intended for "pass" boys, but for scholarship candidates; therefore the examiners responsible for the framing of these papers are not likely to wish them to be "reeled comfortably off" by all who choose to offer themselves as competitors. The skilled examiner naturally wants to discriminate and differentiate and to discover the able boy, which would be a difficult task if the papers were too simple and within the powers of (say) Eton "Remove." Occasionally an over-difficult Greek or mathematical paper, or a

stupid general paper, may have been set, but even these have had their uses and have occasionally unearthed a boy of great promise, which promise has been fulfilled later on. If any impartial critic were to take the Eton or Winchester examination papers of any given year he would find that they were admirably fitted for the object they had in view. Exceptional boys of twelve years of age have on three separate occasions during the last six years obtained 90 per cent. of the combined total of marks given for the classical papers at Eton. If so, ought these same papers to prove too complicated for a thoroughly good, sound, well-taught boy of thirteen?

Then as to those prolonged hours of work; those shortened hours of sleep and recreation? Perhaps the most convincing answer to these questions will be to subjoin the details of a boy's school day taken from the curriculum of one of those schools which prepare for scholarships.

After breakfast at 8 a.m. the routine work of the day begins at 8.45. This ends at 6 p.m. for those under 11 years of age, while those over this age have an hour's preparation in the evening. The former retire for the night at 7.30, and are safely in bed by 8; the latter at 8.30, and by 9 o'clock all lights are put out, and no further talking is allowed. As the waking bell rings at 7 a.m. (there is no work before breakfast) in summer, and rather later in winter, it will be seen that the older boys spend fully 10 hours in bed, the younger 11 hours. This, of course, satisfies the requirements of the most anxious parent or fidgety doctor. We may, therefore, safely conclude that whatever "hard labour" may exist in the life of these school boys, it is not given at the expense of their sleep. The *maximum* working hours for the upper school are 36½ per week including Sundays, for the lower school 30½. These hours comprise all preparation, and also are

often shortened by an extra half-holiday (in addition to the usual two a week), and by occasional evenings given up to entertainments. That is to say, out of about 100 waking hours in every week, these boys have an average of 36 hours for the honest using of their brains and 64 for meals and recreation, the other 70 or so being allotted to sleep. There is, moreover, very little opportunity for even the keenest enthusiast to indulge in voluntary work out of school hours, for the boys are never permitted to remain indoors if it is possible for them to be in the playing fields. Lessons, also, are usually so arranged that no boy is occupied for more than two consecutive hours of 55 minutes each, and every one of those periods is separated from the next by an interval during which some physical exercise—in the open air if possible, if not, in the gymnasium—is taken. These hours, of course, vary in different schools—some, for instance, arranging for a short time of work before breakfast, with a view to giving more time for games later on in the day, but the *maximum* number of working hours in the so-called scholarship schools does not usually exceed 36; in most cases it is nearer 34.

Where, then, does "cramming" come in? What is "cramming"? A good deal of breezy nonsense has lately been written on this subject by journalists and others who have not the slightest conception of what is going on in the higher class of secondary schools. Ask the "man-in-the-street," the British father, what he means by it. He would say, "Oh! cramming is stuffing a lot of knowledge, more or less useless, into a boy's head just to get him ready for some examination, working the poor little beggar all day long and giving him scarcely any time for play." This would be a very fair explanation of the term, but we see that the "poor little beggar" has ample time both for play and sleep. A wise schoolmaster

will take care to educate his boys, not cram them, to make them sound in their elements, to get them to "use their heads," for he knows well that this process will produce the results in the long run, without stress or strain.

"In the long run," there exactly lies the rub. For the ordinary bright boy (we are not speaking now of the exceptionally brilliant boy; he will look after himself) to attain to scholarship standard without any pressure it is all-important that he should be properly taught from the time he enters the schoolroom, and not, as too often happens, be allowed to waste the valuable years between 9 and 11 in learning how not to learn. To begin early and in the right way, to move steadily up from class to class, under the competent guidance of masters who know both how to teach and to take pleasure in their work, each class being small enough to allow of individual attention being paid to every member of it—in this lies the secret of success. No doubt if a teacher tried to squeeze into two or three years what should have been spread over four or five the result would inevitably be "cram." But can this in fairness be called necessary?

The education of scholarship boys, we venture to hold, should in all respects be identical with that of the rest of the school. There should not only be no pressure, but not any specializing. The only difference is that an able boy will assimilate knowledge more rapidly and win his promotion from class to class more regularly than his slower companions, so that probably by the time he is eleven years old he will be in the same stage as the ordinary boy of twelve. He must not be sacrificed to the latter any more than the latter must be sacrificed to him. For such promising children there ought to be an extra form at the top of the school into which they should be drafted if they can without any

undue "straining at the collar" reach it in the regular course of work. A special master is usually set apart for this form in schools that care to undertake this higher standard; the embryo scholars thus have their fair chance of distinguishing themselves without any detriment to the rank and file. Indeed, through a school that looks on to occasional scholarships there usually runs a tone which makes for steady work; the keenness of the stronger intellects inspires and helps the weaker; there is an absence of the slipshod, inattentive, casual work which is the bane of all real efficiency; the habit of attention is gradually acquired, increasing with a child's increasing years. Masters and boys pull together, for beside the usual motives which incite boys to do their best—the desire to please parents, the constant removes term by term, the class prizes, and so forth—there exists also the natural wish to imitate and perhaps to emulate.

And as to the young would-be scholars themselves? Our experience says that it is difficult to estimate too highly the immense moral and mental value of this "working with a purpose" from the beginning. It gives them, as they advance up the school, a liking for knowledge, a habit of concentration, and—more valuable still—a certain sense of responsibility which has just that steadying influence on the character that the oft-times flighty spirits of the boy "with brains of his own" seem to demand. So much is this seen to be the case by those who have opportunities of judging that not unfrequently do wealthy parents, to whom the monetary value of the scholarship is *nil*, make a special request that their boys may be allowed to work also with this aim and finally go in for the examinations with their companions, though of course they have no intention of accepting the prize if gained.

We come, then, to the last objection—namely,

that this early mental effort tends to exhaust a boy. This could only be brought forward by one entirely ignorant of his subject. Some failures, of course, there will be—as well expect every fruit that looks goodly in its green immaturity to fulfil its promise of perfection. But facts are facts; and any one who cares to study University statistics may see for himself how many of the most valued prizes and scholarships of Oxford and Cambridge and the best places in the Final Class-lists yearly fall to the lot of those whose names have figured on the entrance scholarship list of one of our larger public schools.

There the scholarships are—in most cases—of ancient endowment. How are they to be fitly awarded except by examination? All attempts to benefit "Founder's Kin" by their means, or to bestow them for county qualifications—as has been sometimes tried at Oxford and Cambridge—have only ended in hopeless failure. There seems no satisfactory way of departing from the usual practice, which will probably obtain until it is altered by Parliamentary Commission. And it appears to us that they confer an immense benefit upon the present generation, fathers and sons alike, while they also have protested silently, year by year, against the vapid and indulgent teaching to be found in many preparatory schools. If those of us who to-day are moulding the characters and the intellects of the sons of the upper classes—and not only the sons of English gentlemen but of those from Greater Britain who are joining us in greater numbers every year—will bear in mind old Quintilian's advice to schoolmasters, "laudare aliqua, ferre quaedam; mutare etiam, reddita cur id fiat ratione; illuminare, interponendo aliquid sui," we shall never be at a loss for willing pupils, and shall also find plenty of keen scholars—without "cram!"

XXIX.

THE PARENT AND THE SCHOOLMASTER.

BY A HEADMASTER.

MANY of those who write glibly about the duties and opportunities of the schoolmaster omit one province of his work: they require from him that he should not only be a teacher and an organiser of the teaching of others, not only have sufficient psychological insight to be able to deal with the boy mind, alike mentally and morally, not as a constant but as a thing of infinite variety, but also that in domestic management he should be endued with qualities which would appertain more properly to a successful hotel-keeper. That is to say, he must at once be an educator and also a practical man of business. But there is one more duty which falls to his share—one which is by no means the easiest of his tasks: no schoolmaster can afford to disregard the many-sided problems which the "parent" presents. "There is one reason," said a very successful assistant master to me, "why I hesitate to stand for a head-mastership. Many years of teaching have led me to expect that boys should be irrational, but Heaven save me from the irrational parent!"

In the remarks which follow it is to be understood that the difficulties presented by parents are emphasised. It would be untrue to apply the criticisms to all parents, because it must be confessed that there are two classes who do not give the schoolmaster any

active trouble; there is, first of all, the parent who regards school for his boys as an expense which has to be met in the same way and with the same amount of regularity and want of enthusiasm as rent and taxes; his correspondence is of the purely formal type —"Enclosed please find, &c.," and after the first visit to the school he rarely comes again. This class gives no trouble, but at the same time no satisfaction. A second class gives no trouble, but does give satisfaction. They do not worry the teacher as to methods or details, but they take an intelligent interest in results, are quick to note suggestions as to the treatment of faults or improvement of weaknesses, and are always loyal in their attendance at school functions. To them the schoolmaster is a friend rather than someone who sends in an account at rather awkward times, when there are the urgent calls of summer holidays or Christmas festivities. "I thought my boy"—wrote such a one—"was above the average in intelligence, and, if you will forgive my saying so, I was convinced that your first two reports were mistaken, though I did not say so; these holidays I have had more opportunity of being with the boy, and I am sure you are right; I see he has a gift of memory, but little else, and I am gratefel to you for correcting my impression, because it will help me very much in making plans for his future." One more quotation from a letter of the "parent sensible," may illustrate an attitude which is very uncommon. An authority on education when sending his boy to school wrote:—"You may be apprehensive of criticisms and suggestions; have no fear; I am sending my boy, not to my school, but to your school; I regard you as a fellow-expert, and as you know, when augur met augur ——"

The sentences quoted above lead naturally to the consideration of the most common form of what may, without offence I hope, be called parental

interference. Few people venture to give advice to doctors, and none probably to lawyers, but how many hesitate to interfere with a school curriculum? On education they are all professors, and they employ the "practical" standard as a charm wherewith to conjure. "Please arrange for my boy to drop subject A or subject B (such things as German or Greek, or even History) and do something practical in those hours," is a common request even in lower forms, as schoolmasters will testify. If the schoolmaster, instead of pointing out that in the ordinary arrangement of a school time-table, there are no lower schoolmasters left to deal in odd hours with unconsidered trifles, ventures to enquire what "practical" instruction is meant, the general answer is mathematics, although for the ordinary boy there is probably no more "unpractical" subject. "Please excuse," wrote another parent (of a boy whose exertions were mainly confined to play hours) "my boy from some subject or subjects next term; I do not believe in craming" *(sic.)*.

I venture to say that there is no school which could not multiply instances of this kind. The big schools with overflowing 'waiting lists' can afford, perhaps, to disregard this kind of nagging criticism, but the smaller schools, which have to keep an eye to numbers, cannot do so, and I am sure that much good general education in such schools is being sacrificed to suit parental fancies.

But there is even a graver accusation which may be levelled against parents as a general class. Home and school are regarded as two distinct lives, and no real attempt is made to preserve an all-important continuity. The holidays are treated as a relaxation of rules, and the schoolmaster and all his ways relegated temporarily to oblivion, or else boys are openly encouraged to relate their rule-breaking exploits, and how they "scored off" Old Poppy (to borrow a title

from Mr. Barrie). The schoolmaster's task, then, in the case of younger boys, often begins afresh with each term, and much time is wasted in the process of undoing the result of holidays. "I am sure you are wrong in calling X. self-satisfied; we never notice it at home." Quite probably so, but if there were at the home the same requirements of regularity and discipline as there are at school the same faults would be noted. Breaches of discipline by smoking (not, perhaps, in itself a mortal sin, but on many grounds to be excluded from things lawful and expedient at school) would be much more unfrequent if there were less laxity at home; the stock uncle of the short story, when he takes his nephew out for a day, generally begins by offering him a cigarette, or (if more wickedly inclined) a cigar. The truth is that parents do not stop to think; they seem to regard school life as a bondage, and, therefore, hurry to give the victim sundry compensations, and the boys are at no pains to correct the misconception. Yet, as a matter of fact, school, with its companionship, its various societies and its splendidly organised games, is much more like a pleasant club than a prison.

There are many other phases of the parental attitude to schools and schoolmasters which might without injustice come under criticism, but there is certainly one which for the protection of schoolmasters deserves to be put baldly in the light of day. For some inexplicable reason quite a number of parents regard school fees as being in a different category to their other financial obligations. They are late in their payments; if permitted, they fall readily into arrears; they are seldom above asking for special terms and reductions. "I do not know," wrote a dignitary of the church (who did not enclose a cheque), "how I should ever have had my son educated but for the forbearance of headmasters." And

this is not an isolated instance. I am well aware that most schools insist, at any rate on paper, on the payment of fees before the beginning of the term; but most of those which do insist on "tuition" fees leave the housemasters to look after his boarding fees. I have no hesitation in saying that there is no housemaster at any of the big schools who could not, if he would, tell strange tales. And the smaller schools are even worse off, because in the first place they are run nearer to the "margin of cultivation," and in the second place because of the numbers question: to some a boy who does not pay is at any rate better than a vacant bed. And parents know it. And schoolmasters know it. And the results are more far-reaching than appear at the first sight. Most parents want to pay less than the official fees if they can; most schools outside of a certain special circle are never free from the anxiety of supply. The issue of this has been the multiplication of scholarships and exhibitions and house scholarships at practically every school; it would not be far from the mark to say that there is no boy of ordinary intelligence who could not get a scholarship somewhere. And the further issue is that many schools of good history and reputation have a much harder fight to keep up appearances than the world imagines, and that assistant masters, who, after all, are in a more responsible position than the rank and file of most professions, are as a rule consistently underpaid. The whole subject is one which, without indignity, the Headmasters Conference and the Headmasters Association might take in hand. Anyone who has studied the history of schools in the last two decades must have marvelled at the multiplication of scholarships; the reason is not that the schools have become richer. And I am sure that the parental demand for scholarships (which may be in many cases described as a selfish desire to pay less than the market value

of education) has corrupted a good deal of the teaching at private schools, and produced a great deal of undesirable cramming.

A schoolmaster who reads what has been written will, unless he has been born under a peculiarly fortunate star, find much, the counterpart of which has happened in his own experience ; there are parents who cannot, or at any rate, ought not to, read it without a twinge of conscience. Perhaps, as if moved by a mission sermon, suddenly remembering that when their boy left school for good, and the items incurred during the last term were sent in, they regarded these as a negligeable quantity, they may hasten to send the surprised housemaster a cheque. But I would not encourage him to exuberant hope.

The three main heads which have been outlined above may be summarised as school discipline (as compared with home life), education and finance ; on none of these I venture to think is the attitude of the parent as a rule logical or wise. He is, probably, not without excuse when he puts forward his views on the educational problem, because, just now, no one—not even the Army Council—seems quite certain what education is or should be, and because also—and let us schoolmasters confess it —the promotion of what to teach and how to teach it into one of the burning questions of the day has really improved to a remarkable extent the curricula of the schools. But there is still left a great debatable field wherein parents may be right, and schoolmasters wrong and *vice versa* ; a typical instance may be taken in the attitude to corporal punishment. "Mr. Chamberlain was never caned, and I thoroughly agree with his opinion on the subject." "My boy is of a highly strung and sensitive nature, and would regard corporal punishment as an indignity." "If, instead of allowing boys to spoil their hand-writing by writing impositions

in the hours in which they should be out of doors, they were caned if idle or inattentive, the result would be, I am sure, more satisfactory." These and others like them are questions which perhaps belong to the sphere of casuistry, but the schoolmaster has to take up a position, and he will perhaps be wise if, without emulating an Orbilius or a Keate, he does not agree to the protection of, shall we say, "home industries"?

But the sum of the matter is that for the real success of the public school method the parent must in many cases alter his conception of the schoolmaster, recognise the claim of the latter not merely on his consideration, but also on his purse, and make open profession that he regards himself as a co-operator rather than a critic.

XXX.

THE PUBLIC SCHOOLS AND CITIZENSHIP.

BY THE REV. T. L. PAPILLON.

IN times of educational awakening, when men and nations are seeking to improve their educational practice, they look to the experience of the past, or to great thinkers and writers, for the inspiration of ideals. The oldest, the most lasting, and perhaps on the whole the most fruitful of such ideals is the preparation of the individual citizen for the duties of citizenship. To cultivate and train all the powers of mind and heart—and the physical powers also—to their best and most perfect development; to fit men and women, not only to lead good and successful lives as individuals, but to play their part in the life of the family and of the community in the best possible way for the common good—in a word, to fit them for life and for citizenship. That has been, from Plato's days to our own, the central ideal of all systems of education, whether sketched in the philosopher's study or worked out in practice, and in proportion as they have approached or are approaching to it has been, or is, their benefit to mankind. To the ancient Greeks, for example, the highest perfection of humanity, intellectual and physical, the best culture of the individual citizen for the benefit of the State, was their ideal. It dominates such early attempts at the systematic treatment of education as we find in the writings of

Plato, particularly in his great treatise on the *Republic*, or ideal state. If we turn to Roman ideals of education, we find that, like everything else in ancient Rome, they were pre-eminently practical. If Roman education polished the intellect and stimulated eloquence, it was in order to train the practical man of action, to make him a persuasive orator, a capable administrator, a successful soldier; and the qualities which it endeavoured to form were simplicity, courage, self-denial, self-confidence, and devotion to the public good. It meddled little with religious motives. The religion of the Romans was really Rome itself; the fortunes of the Imperial City supplied the highest motive for human endeavour. So far as our public schools can be said to have any definite ideal or aim in education, it approaches nearer to that of ancient Rome than to that of ancient Greece, and may, perhaps, be summed up in a well-known phrase of the "Bidding Prayer," that "there may never be wanting a due supply of persons qualified to serve God in Church and State."

In the darkness of the Middle Ages the educational ideals of Greece and Rome bore little fruit for mankind at large. The monastic and feudal systems only aimed at turning out monks and knights: and though the monasteries kept alive the torch of learning, and the spirit of chivalry retained some worthy ideals of human character, it was not until the Reformation and the Renaissance emancipated thought and life that any revival of educational ideals was possible. Even then the revival was but slow; though voices were heard from time to time crying in the wilderness. Montaigne in the 16th century complained that the education of his time overestimated intellectual as compared with moral training; and recommended teachers to draw out the powers and stimulate the originality of their pupils,

to put the mother tongue before other tongues, and to aim at educating the perfect man. A century later our own countryman, Locke, made a systematic attack upon useless knowledge. The object of education, according to him, is to produce a sound mind in a sound body; the best knowledge is that which best fits a man for the duties of the world. A still more important contribution to educational ideals was that of Milton in his tractate, *On Education*, condemned by Dr. Johnson as visionary and unpractical, but, if translated into the language of our day, full of sound, practical suggestions. A complete and generous education, says Milton, is "that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war."

Milton had grasped the idea of education as a preparation for citizenship: and so, in regard to their own times, and their several ideals of civic duty, had the ancient Greeks and Romans. What are our Public Schools, in which the flower of English youth spend their most impressionable years, and from which they pass out to bear their part in life, doing to carry out a like preparation for the Imperial citizenship of to-day? Are they doing for the State all the service that they might do? The answer, if not altogether satisfactory, is not so unsatisfactory as some critics of their educational results might lead us to suppose. Intellectually, those results are confessedly inadequate. Intellectual interests, we have been assured on competent authority, are of no account at the most famous of English Public Schools, which educates a large proportion of our "governing classes," and whose *alumni* fill many of the highest offices in Church and State. If tried by the Greek ideal of intellectual culture, our Public School education is found sadly wanting. Its strength has lain in other

directions, particularly in the training of character; and character, as some other countries have found to their cost, is essential to good citizenship. Many a lad who leaves an English Public School disgracefully ignorant of the rudiments of useful knowledge, who can speak no language but his own, and writes that imperfectly, to whom the noble literature of his country and the stirring history of his forefathers are almost a sealed book, and who has devoted a great part of his time and nearly all his thoughts to athletic sports, yet brings away with him something beyond all price—a manly straightforward character, a scorn for lying and meanness, habits of obedience and command, and fearless courage. Thus equipped he goes out into the world, and bears a man's part in subduing the earth, ruling its wild folk, and building up the Empire; doing many things so well that it seems a thousand pities that he was not trained to do them better, and to face the problems of race, creed and government in distant corners of the Empire with a more instructed mind. This type of citizen, however, with all his defects, has done yeoman's service to the Empire; and for much that is best in him our Public Schools may fairly take credit.

Yet as a training ground for English citizenship their avowed and almost shameless contempt for intellectual interests is a corresponding reproach to them—not so much for their failure to impart useful and even necessary knowledge, as for their influence in fostering that habit of mind so characteristic of our countrymen, which regards intellectual training for different callings or occupations as of slight importance. It is generally admitted, for example, that our industrial supremacy of fifty years ago is no longer unchallenged. In the markets of the world English trade has now to fight for its existence, where once it reigned without a rival.

The competitors who challenge our supremacy have spent much thought and time and money in perfecting their systems of education; they have not despised intellectual considerations, and they are sending forth all grades of the industrial army, especially their captains of industry, with a better intellectual equipment than English public opinion has hitherto demanded. So long as the tone of our Public Schools, both among teachers and taught, exalts play to the rank of a serious business, and thinks it no dishonour to spend some years of valuable time, at great cost to parents, in doing little else but play, so long will they contribute to the satisfaction with mere amateur efforts in business, in diplomacy or in war, which has so often cost England dear, when they ought to be raising the standard of English citizenship.

That citizenship is now the citizenship, not of a single country, but of a world-wide Empire. What are our Public Schools doing to make English citizens more worthy of their Imperial responsibilities? They cultivate, no doubt, a strong *esprit de corps* among members of the same school. But the intensity of school patriotism—and it is very intense—is confined within a narrow field. It resembles rather the city patriotism of ancient Greece or medieval Italy than the pride of Empire which inspired the *Aeneid;* and at present we should doubt if it is doing much to foster Imperial sentiment. For one thing, our public schools teach little or nothing about the Empire. Geography is ignored, English history and literature barely tolerated; the ethnology and religious variety of the Empire scarcely mentioned. But, if young Englishmen are to "learn to think Imperially," their minds must be furnished with materials for thought, the most essential of which is a wider and fuller knowledge of the Empire itself. We are beginning to recognise

this in elementary schools. But at all our secondary schools also much more attention might be given to the geography of the British Empire, to the nationalities which compose it, to their history, their religions, their social customs and their general view of life. Even statesmen have been known to betray fundamental ignorance of problems which it is their business to solve: and how many mistakes in dealing with semi-civilized or barbarous peoples might have been avoided, how many misunderstandings saved, if our administrators on the spot, or our legislators at home, had been trained to "think Imperially"! In this direction, surely, our public schools might do more than they are doing to widen the conception of citizenship in those who will have to exercise it as leaders of men.

How the desired effect is to come about, except by a general raising of the ideals, aims, and methods of our whole system of secondary education, it is not easy to say. Though complaints are making themselves heard here and there, the country, as a whole, appears satisfied with our public schools, and but imperfectly recognises their defects—defects which, it is only fair to say, they would be willing to remedy if supported by any pressure of public opinion. We need to remember that education is the preparation for citizenship—the preparation of man in all his thoughts and activities, in intellect and in character, not only for his life as an individual, but for his life as a citizen. In England, if anywhere, is such an education needed, for citizens born to the duty of administering an empire which includes subjects of every race, language, colour and religion. We are trying to solve a problem which perplexed Athenian statesmen and philosophers 2,000 years ago, whether a democracy can rule subject nations. It is of vital importance that the opinion of the English elector-

ate, which is the ultimate court of appeal for imperial as well as for domestic concerns, should be a well instructed opinion, and that gross ignorance of the conditions of our Empire beyond the seas should no longer be possible in average English homes, still less among our public men. Cannot our public schools, with all their great traditions and their splendid opportunities, help more than they are doing to make this ideal a reality?

XXXI.

A BIO-SOCIOLOGICAL VIEW OF THE PUBLIC SCHOOL SYSTEM.

By The Rev. T. Nicklin.

For many years now innumerable pages of criticism, favourable and adverse, have been written and published on the public schools of England. The authors have viewed their subject from many points of view ; and yet it is reasonable to say that none have considered it from a standpoint that brought it into its true relation to the cosmic process, or, to speak moderately, the age-long development of humanity. Such a standpoint, however, supplies an interesting view of the subject which deserves an attention it has not yet received.

For the progress, and even for the survival of any type, whether of vegetable, animal, intellectual, or moral life, adaptability and adaptation to the changing environment are continually necessary. These again necessitate in each generation the utmost variation consistent with the persistence of the type. Only experience can determine which of the never-ceasing experiments or "sports" of nature is best fitted for survival in the present, and for securing the possibility of the "sports" in the future necessary for further change, progress and survival. Within small limits man can artificially determine the course of nature, extinguishing some species which otherwise might have held their own against all other

foes, or encouraging others by secluding them from their enemies' attacks. But the circle of man's efforts is narrowly circumscribed ; and outside it, he and his—his family, his country, his race—are held in the clutches of the ineluctable law that they must be fitted in each generation to survive amid the environment that holds them.

Salvation under these conditions, as has already been indicated, is to be found only in the union of variation with persistence. No "sport" or "freak" in any generation must be eliminated untried ; if not itself of the type required for survival in its own generation, it may be the link in the chain of existence which will give birth to the type needed afterwards. It is because the public school system more than any other at present imaginable furnishes a nursery ground for the development of a suitable variety that it has claims, at present quite unconsidered, to a patriot's regard.

Physically, the degeneration or improvement of the British people has received attention already. Whatever weakness there is in the social organisation, so far as the health and bodily build of citizens are concerned, no one acquainted with the facts would dream of asserting that the public schools were not in this regard the soundest institutions in the country. It is when we turn to the intellectual and spiritual side of our national type that we are startled to notice how little the view of the question here advocated has been considered. Except a few papers on Eugenics, especially the studies of Mr. H. G. Wells and Mr. F. Galton, nothing has been either published or uttered on the subject. Yet it is, as Mr. Wells sees, far the most vital side of the matter. It is not with men as with animals ; we survive, if we survive at all, by virtue of intellect and character.

The importance of the question admitted, the claim of the public schools is soon stated, and only

needs statement to be allowed. No man's intellectual sympathies are universal in their range ; no man's moral outlook is either true in perspective or entirely tolerant. The more anyone has had to struggle for the mastery of his lower nature, the more for him certain petty rules of conduct are sacred mementoes of victories won over his special temptations. It is little wonder that parents' precepts are in the eyes of their children an ill-assorted medley, confusing the important with the trifling. Hence, probably, it is that clergymen's sons, according to popular impression, are more than others likely to be reckless wastrels. Rules, unnecessary for them, have been inculcated as the sum of morality by parents for whom they were necessary. A very little reflection will convince any thinking man of two propositions ; that in no way can such freedom from parental domination be secured simultaneously with parental influence as by the public school system, and that the central idea of the public school, the government of boys in the main by boys, better than any other means ensures that the new generation has the chance of developing to a reasonable extent along its own lines. The presence and stimulus and influence of masters resists the tendency to sink back into the barbarian stage, in which children left entirely to themselves may contentedly remain ; yet the fact that, though of the older generation, these supervisors are not the parents themselves, makes it certain that their intellectual tastes and moral sympathies will not be absolutely identical with the tastes and sympathies at home. To this must be added the circumstance that the close contact of boys coming from different homes and born to various types of parents, left for many hours in the day to the self-determination of their school's character, necessarily occasions that desirable conflict of ideals, comparison of types, and clash of views which

offers opportunity for independent choice and the self-discipline of an emancipated spirit.

It is sometimes affirmed that the products of the public schools are monotonously of one pattern. The considerations urged above serve to show that this uniformity is less in one all important direction than any other system—whether of private tuition, or of day school education, or of more centralised, supervised and inspected instruction—would be likely to produce. If the boys of one generation seem to their elders homogeneous, two deductions have to be made from their elders' statement of the account before it can be made the basis for condemnation or applause. In the first place, in the eyes of the younger generation there is infinite variety, more perhaps than they can see in their predecessors ; in the second place, variety of type within one generation is not necessarily desirable—since the type may be that which fits them to survive and to continue the chain of existence. What is desirable, what is indeed essential and vital, is variation from the preceding generation, and it is at least possible that the uniformity noticed by the older generation is no more than that community of type that is requisite for the solidarity of a nation, while it forces itself the more upon the elderly observer's attention because of the divergence from himself and his contemporaries.

There is yet another service making in the same direction which the public schools perform. Not only in general must they encourage variation from the parental type as nothing else yet devised can do, but in one special feature they must encourage a variation which is certainly to be desired. They produce in boys a patriotism wider than either the individual's interests or the family's. Old fashioned thinkers cannot entirely understand this newer patriotism : the freedom of the individual has been a rallying cry that has accomplished many noble ends

in the past; and the family has with many great thinkers, especially in economics, been the unit in society. Yet analogy justifies the expectation that those aggregates of men will survive in the future that are able so to establish community of sentiment within them as to count as units in the struggle for existence. The public schools notoriously breed a spirit which makes its unit of patriotism at any rate larger than the family. In so doing it prepares the way (if, indeed, more should not be said) for an extension of the conception held by the next generation as to the social unit or community.

These simple considerations, which at once present themselves to the mind of a bio-sociological student, seem curiously enough to have escaped the censors and the defenders of our public schools; yet they are sufficiently serious, such is the sweep of their content, to outweigh all other considerations, and to establish the incalculable importance to the English stock, if they would survive in the unceasing struggle for life, of maintaining the system of public school education. In conclusion, an unnoticed change in English society may be mentioned which has occasioned many undiscerning strictures on the public schools, but which is in reality of promise for the future. It is often said that the public school boy leaves with no adequate knowledge of any subject. The true subject of such an observation is, of course, the boy who leaves, an unfledged tyro, from the fourth or fifth forms after a year or two at the school. In point of fact, though such a boy arrogates to himself the name of public schoolman, he is nothing of the sort. He is the modern representative by lineal descent of the old home-student taught by a private tutor. Any old book that pictures social life a hundred or two hundred years ago reveals the vast number of English boys then educated by tutors; to-day it is the fashion to send nearly all boys to a

public school. But a large percentage were and are far less than men of genius, and these, leaving school with little learning, to the mind of the thoughtless are failures that condemn the system. But, if they be compared with their kin, the boys taught anciently by private tutors, although they know no more than their predecessors, they have the advantage of them in many other ways ; and, above all, in those all-important respects that have been insisted on above. They have been fitted generally for to-day's environment by the cross-influences of actual parents and foster fathers, and, above all, contact with other specimens of the English boy ; and they have in especial been trained to regard the unit of social effort as larger than the individual or the family.

XXXII.

THE PUBLIC SCHOOL IN FICTION.

By Harold Child.

Nothing in the history of this subject is more remarkable than the lack of material before the early years of the last century. We need not, perhaps, expect to find much interest in education to father an interest in life at a public school; but, considering the age, the dignity, and the tradition, lofty and quaint, of the old foundations, we might expect to find some novelist dwelling on his school-days with something of the tenderness shown by Charles Lamb or Thackeray. Search among early novels for descriptions of school life is a barren labour. High spirited writers like Smollett and Fielding give us only what Marryatt, Henty, and Ballantyne gave us later—amusing escapades, with a chance for the curious to dispute whether the pedagogue in "Roderick Random" is or is not John Love, of Dumbarton, and whether Trulliber is or is not Oliver. The school buildings were Gothic, and they were not ruins; they were, therefore, neither polite nor picturesque. Tradition was little valued.

The age between Vaughan and Wordsworth had small love of children; its boys were to be seen as little and birched as much as possible, but never heard nor studied; and it must be concluded that in those days of hardship the affection for the school which feeds the root of the modern school story was only to be found in rare spirits like Lamb. And Lamb's affection, when analysed, is little more than

the regret such spirits feel for all, good and bad, that is past. Let Boyer tell the little weeping Coleridge that the school is his father, mother, brother, and the rest of his relations. In saying so Boyer is half a century and more ahead of his time; and to the children themselves the school was a place of torment, with some few alleviations, not a place of joy, with some few troubles. Few men could look back with pleasure on their school-days. We learn more of public school life from Augustus Trollope's bitter recollections of Winchester than from all his brother's novels. Even Thackeray, fondly as he dwells on his Greyfriars, is chiefly concerned, when you come to examine him, with what happened on holidays, not within the walls of the Charterhouse. And his "Dr. Birch and his young Friends"—the hasty Christmas task of a man who wanted to draw pictures—tells little or nothing about the school. The author has discovered that a school, as we put it now, "is a little world," and is busy proving it by describing the individual inhabitants of it, whom he sees as men in miniature. Had he treated it differently, still Archbishop Wigsley's College is no more a public school than Dotheboys Hall or Dr. Blimber's Academy. Such institutions could take no pride in a past they did not own; lacking the corporate spirit, they could feel no *esprit de corps*.

Meanwhile the old schools were small and obscure, to a great extent "close," and even family foundations, too often ill-governed and neglectful of their heritage and dignity. It was not till fifteen years after the death of the man who created the public school spirit that a disciple of Arnold wrote a brave, annoying, invaluable book, which explained the public school spirit to the world, and became the parent of a small but vigorous family. The author of "Tom Brown's Schooldays" cannot claim to be the first in the field. Thackeray's lines:

> Go, lose or conquer as you can;
> But if you fail, or if you rise,
> Be each, pray God, a gentleman,

were written some years after Arnold's death, and express, quite independently, the ideal of Arnold and Hughes—they say nothing of the means or the detail. The detail is that combination of qualities known as "muscular Christianity," though the phrase is of later origin; the means is Æsop's dish of tongues, the school, the school, and again the school. The ideal is the ideal of the good sportsman, of the man who "plays the game," and something more; and it is to this day the ideal of the schoolboy in the average, and of the schoolmaster. The presence of the muscular element no one will deny; the presence of the Christian element, as understood by a mixed body of religious and irreligious temperaments, must not be overlooked. The patience that will accept hardship or ill-treatment in silence is a different thing from the patience of the sportsman, who bides his time to win or to kill; mental and physical "fitness" is preserved not only for the sake of games and prizes. The value of the ideal—the good that it includes, and all the good that it does not include—this is no place to discuss. The importance of "Tom Brown" lies in the fact that it expounded and so helped vastly to create the ideal, and that it laid stress for the first time on the new means, the spirit of the school. That the author, in his last chapter but one, should deal a heavy blow at his own ideal by allowing his hero to fill up the eleven by favouritism, does not detract from the value of the picture as a whole.

Regarded from this aspect, the two books that followed, Farrar's "Eric" (1858) and "St. Winifred's" (1862), may be almost wholly neglected. There is no trace here of the public school spirit; the school is nothing, the individual character everything. The

books, intended, we presume, to counteract the muscular element that many held too prominent in "Tom Brown," miss their mark, presenting an ideal so far from that in favour that they have become the laughing stock of most schoolboys and the butt of all later writers of public school stories. But the scoffers have been too hard on them. Smoking, gambling, drinking, and so forth were far commoner in schools then than now—and is not the most notorious, if not the best, of the school stories of the day largely concerned with those offences? The conversation is unreal, it may be urged. Probably; but who will venture to say that schoolboys never talk like Eric Williams, or Walter Evson, and their friends? Schoolboys talk anyhow; they talk in a hundred different ways in as many hours. They talk like the young pedants in "Tim"; like the young barbarians at play in "Stalkey and Co"; they talk things unprintable, and they talk, now and then, like the boys in Dean Farrar's stories. In "Christopher Deane," Mr. Lacon Watson makes, with perfect truth, one of his Winchester boys say to another: "Come and talk metaphysics." And within an hour, no doubt, the pair would be discussing cricket, poetry, or food. True, the last thing that the English schoolboy does talk is "pi"; but he has been heard to talk even that. The Farrar type of boy, again, is not so rare as might be supposed. When the writer was in his first term at a public school, the three in authority in his dormitory set upon and severely mauled a prefect of another room who came in on some errand. Released, the victim retired to fasten his collar and brush his hair; which done, he returned, went solemnly to each of the aggressors and held out his hand, saying: "Good night X; I bear you no malice." He may, of course, have learnt it out of "Eric" or "St. Winifred's," but, since he was at least seventeen at the time, he must

have been rarely faithful to early formed ideals. Dean Farrar's school stories, then, possibly contain more truth than is commonly allowed: if they have become the scorn of schoolboys, it is not for any inexactitude in matter, not, certainly, for the author's unique ideas of grammar and scholarship, but, first, for their presentation of an ideal which has never become popular in this country, and, secondly, for their utter lack of the public school spirit.

In writing of that spirit we must not be supposed to imagine it on the lips of schoolboys. "The honour of the school" and such phrases are among the few things of which it might safely be declared that the public schoolboy never does talk of them. The obvious complaint to be made against Mr. Vachell's "The Hill," is that throughout it that motive is too directly present to the consciousness of the boys. They do not, we suspect, drink and gamble at Harrow—Mr. Vachell admits as much in his preface; they do not, we are certain, either talk or even deliberately think of the honour of the school. That one house shall beat another at a game, even that one dormitory or study shall win more marks or prizes than another, the schoolboy will make any effort. The school as a unit, as an object of veneration or an incentive to activity, is mentioned only in sermons. For all that, it is felt. Deep down in the reticent heart—a very different thing from the fluent tongue—of the post-Arnoldian schoolboy, there lies, in happier cases, a devotion to the school, which is active, though the boy himself may be scarcely aware of it, and though too often his first social effort on reaching the University is to give up the acquaintance of his old schoolfellows. For that reason it would be unfair to class Mr. Vachell with the Mr. Raymond Martin of "Stalky and Co.," the author of the immortal "or marbles." He has dug up in maturity a feeling which lay hid-

den in boyhood ; and since the difficulty of writing a school story is like the difficulty of acting Juliet—that you are almost bound to be either too young or too old—the mistake is only natural, and may easily be pardoned a writer who has handled a school friendship so well as Mr. Vachell. It is not, at any rate, so grave a mistake as that made by Mr. Kipling in "Stalky and Co."—the direct negation of any such sentiment. Mr. Kipling is writing of an exceptional school and of three exceptional boys ; and his book fails to be a true picture of the average public school life chiefly in this, that his three privateers know no *esprit de corps* outside their own study. Their portraits are so lifelike, so vivid, so individual, that it is impossible to read their adventures without amusement and interest ; but since the very composition of it demanded that the background of school life should form a sharp contrast to, not a part of, the main subject, the book is almost as unfaithful to the average school as either of Dean Farrar's.

There is another matter in which "Stalky and Co." would mislead anyone who went to it for a picture of school life. It deals more fully than any of the others mentioned in this paper with the masters. In "Tom Brown," the masters, with the exception of a glimpse of Arnold, scarcely appear ; in "Eric" and "St. Winifred's" they are texts for sermons ; in "Stalky and Co." they are marks for derision. The circumstances, perhaps, are unusual. All public school men have known such masters as Mr. Vachell's Rutford ; few, we believe, have had to suffer from such masters as Mr. Kipling's King. His Prout is a comprehensible person—useful, if blundering—a master whose efforts to induce Stalky and his friends to take an interest in school affairs will be approved by all who have had practical experience of schoolmastering. Mr. King is in another boat.

he is, to put the matter bluntly, a "bounder"; and a bounder is precisely what a public school master never is. Experience teaches that it is only younger boys who regard their masters—even their form-masters—as their natural foes; and the attitude of Stalky and Co. to the whole teaching staff with the exception of two, one of whom lowered his dignity by pandering to them while the other won their respect by thrashing them (it is curious to notice how Keate's practice of declaiming between the strokes has been copied by nearly all the writers of school stories), shows another striking diversity from the usual state of things. That is one reason, out of several, why the book should be scrupulously kept from the hands of all under nineteen.

Probably the best treatment of masters, as, indeed, of other matters, is to be found in Mr. Lionel Portman's story, "Hugh Rendal." Mr. Vachell is an experienced novelist. He knows that to make an effective story you must plan your central intrigue, and his very skill in construction has tempted him off the path of verisimilitude. His good boy and his bad boy fight for a third; and the contest goes on from John Verney's arrival as a new boy till after both the others have left. Now, anything so prolonged, so regular, so direct as this is extremely rare in the life of a schoolboy. Mr. Portman, a writer of less experience, attains verisimilitude, perhaps, partly by that very accident. He takes his ordinary boy, and follows him step by step throughout his career; and the point of his interest is now this, now that circumstance; now this, now that friend; now this, now that change in character. He is not sparing of incident, and his boys are more like boys, and less like a grown man's recollection of boyhood than Mr. Vachell's. It seems, indeed, almost as if Mr. Portman has solved the difficulty referred to above: he is both young enough to remember the boy's

point of view, and old enough to express it. At least, he has mastered this: that the character of a boy is a fluid thing; that it has a new phase every month, that it follows paths awhile, and then turns suddenly back; that it undergoes changes which leave so little trace behind them that even the acutest master cannot discern their effects.

And there lies the crowning difficulty of writing a school story. It is possible, even easy, to give a faithful picture of average life at a public school: that has been done even in such a book as Mr. Desmond F. T. Coke's "The Bending of a Twig," a shallow and commonplace story made objectionable by cocksure patronage of able writers. Few, except Dean Farrar and Dr. Welldon, have failed to do it. But no single school story can give a complete picture of school life, any more than a single novel can give a complete picture of adult life. More than that: the writer who can give a complete and faithful picture of the development of a single boy will have achieved a superhuman task. We are not speaking of exceptional cases. The ordinary boy, as he takes and throws off diseases, so he takes and throws off mental and moral changes. He makes false starts, sudden excursions, unexpected aberrations. The most commonplace is more various than a grown man; at one moment he is a saint, at another a savage; now a thorough rogue, and now an English gentleman; all intensely and none for long. There are deeps in his mind that not the wisest can fathom, tender spots that the most reverent dare not touch. All the books we have mentioned taken together do no more than lift the fringe of the curtain: each contributes something to the knowledge of a very complex and sensitive subject.

Holland Rowbottom Printer Bournemouth.

V.
(EK)



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on 25 February, 2019